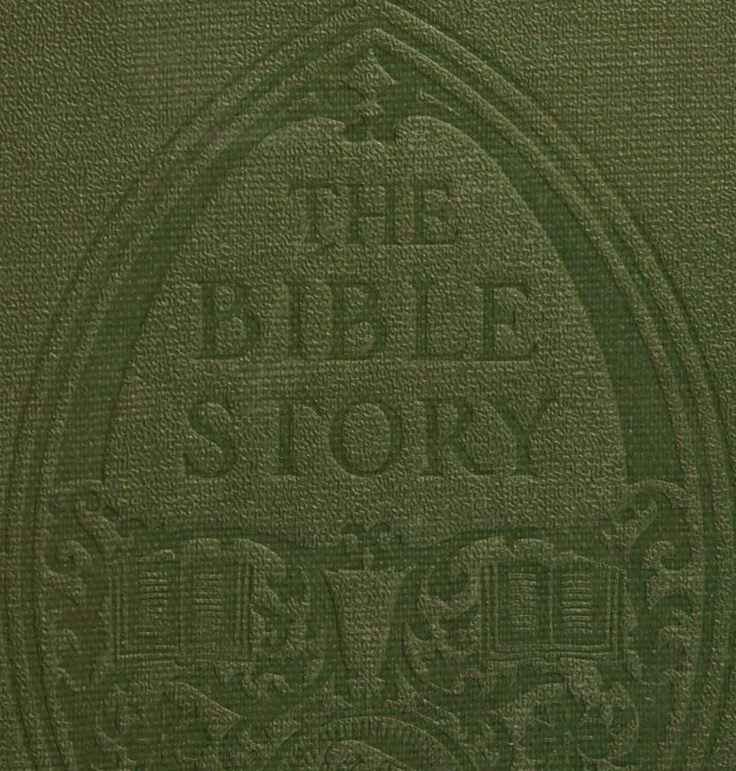

# THE BIBLE STORY

HELP, LORD, OR I PERISH
From a painting by Bernhard Plockhorst

# THE BIBLE STORY

from the

American Standard Edition of the Revised Bible

EDITED BY

JENNIE ELLIS BURDICK

AND WITH SPECIAL SECTIONS BY

HENRY H. FORSYTH, D.D.

AND

MAUD JUNKIN BALDWIN

⁂

Even a child maketh himself known by his doings,
Whether his work be pure, and whether it be right.
Proverbs 20 : 11

⁂

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MANUFACTURED IN THE UNITED STATES OF AMERICA

# PREFACE

RELIGION always has been and always will be the fundamental upon which all life, savage or civilized, is based. Instinctively human beings recognize that there is a power, a force, an individuality, greater than man. But the savage mind is not capable of conceiving the complexity of a master personality and so concludes that the different exhibitions indicate different superior beings. Hence the savage worships a group of deities.

It is interesting to note that to-day one-half of the inhabitants of the world accept in whole or in part the beliefs and teachings of the Holy Bible. It therefore behooves the parents of America to see to it that their children are given a knowledge of the Book of Books.

While all are willing to accept this theory, most mothers and fathers are at a loss as to **how** to give the children the desired information. All of the various books of the Bible were written in an age when certain things were discussed with a frankness that to us of this day seems like immodesty. Consequently there are many passages in the Bible which children, because their minds and characters are still in the developing stage, should not read.

On the other hand conscientious parents hesitate to place in the hands of their sons and daughters "sugar-coated, retold tales" for fear that the children will become so disgusted that they will never read or study the real Bible, and thus never enjoy the wonderful spiritual and literary beauty of that great Book.

THE BIBLE STORY is as its title indicates the Bible from Genesis to Revelation with certain parts omitted. These are those passages which no young person should read, and those others which are tedious to the most patient adult. Whenever it has been necessary to change even one word in order to keep the true meaning which would have been lost because of omitted passages, the word, phrase, or sentence not found in the Bible at that point has been enclosed in brackets.

The translation used is that of the American Standard Edition of the Revised Bible, which because of its accuracy is each year being adopted by more and more Churches and Sunday Schools.

In the Bible there are many times parallel accounts of an event. In THE BIBLE STORY there are no repetitions, the records either being combined or the better one selected.

Unusual words or phrases difficult to understand are explained simply in footnotes. Manners and customs about which one should know in order to comprehend fully the reference in the text are described in footnotes.

At the beginning of the Old Testament and again just before the New Testament starts are some stories for wee folks. These are simple and can be read to the little tots who can not yet read, and they can be read by the slightly older child who has just learned to read.

Following the New Testament is a section of "Mother's Good-Night Talks" by Mrs. Maud Junkin Baldwin. Each of these talks starts with a memory verse. Then there is a story which the mother may either read or retell. Then there is a simple prayer for the children to repeat, and a suggestion for a hymn from the next section which all may sing.

"Little Home Talks," by the Reverend Henry H. Forsyth is a section which the boys and girls from eight to a hundred will delight to read and reread.

The Bible has always been a source of inspiration to artists. The illustrations in this volume are all world-famous. In selecting a picture for inclusion that one was chosen which was appropriate for that particular place. No picture was included for the sole reason that it was by a famous artist.

THE BIBLE STORY is absolutely without bias toward any religious sect or denomination. It is the Bible minus any and everybody's interpretation.

In presenting THE BIBLE STORY to the public the publishers and the editor greet the boys and girls, big and little, who read its pages, and send to them this message:

> Let this book be part of your working-library; read it every day, and read it over and over again. The stories it tells are as interesting as any fiction ever written, and an intimate knowledge of its contents is the key to happiness for to-day, to-morrow, and all eternity.

JENNIE ELLIS BURDICK

*August, 1925.*

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# THE OLD TESTAMENT

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KING DAVID PLAYING THE HARP
From a painting by Peter Paul Rubens

A

# BIBLE STORIES FOR LITTLE FOLKS

## HOW MOSES' MOTHER TOOK CARE OF HIM

OUR heavenly Father takes care of His children, and He asks all the mothers to help Him. Here is a story about how a mother took care of her baby boy.

A little, brown-eyed baby boy was born one day in a tent home. His mother loved to touch his soft, smooth skin. Sometimes she let little sister Miriam hold the baby awhile.

At first he slept almost all the time. He grew fast. Soon he was big enough to crow and cry and laugh. But every time he crowed or cried, or even laughed, the mother and little sister would try to keep him quiet. "Hush, baby, sh!" they would say to him.

Anxiously the mother watched her baby. And anxiously she watched the door of her tent home. Every time she heard a noise outside she ran to the door. "No, they are not coming," she would whisper back to Miriam; "our baby is safe so far!"

The mother was watching, because at any moment soldiers might come and take her brown-eyed baby away. She was hiding him so they would not know she had him. Pharaoh, the wicked king, did not want these little Hebrew boys to grow up. If they did, they might fight him because he was so cruel. Pharaoh said to his soldiers, "The girls may live, but kill the boys. Every son that is born to the Hebrews you shall throw into the river, and every daughter you shall save alive," are the words he used.

It was easy to hide the baby in the home while he was real tiny. But he was growing all the time. "We shall have to think out some other place for him," the mother and little sister said. They thought and thought, "How can we hide him so the soldiers won't know we have him?" Finally the mother said, "Oh, I know."

She gathered some grasses and made a basket. She daubed pitch and mud and slime all over it and let it dry. She made it soft inside. Then she kissed her baby and laid him in the basket. She looked out. No one was near. She picked up the baby in his basket and carried him down to the river.

"This will be a good place to hide him, in among the rushes and tall grasses; you stand back there and watch," she said to Miriam.

The mother went back to the tent home. Miriam stood near, watching. Some one else was watching with Miriam. It was God, the heavenly Father. He was caring for the little baby in the basket-boat.

Presently Miriam heard voices. The princess—yes, the princess, the daughter of the wicked king, Pharaoh—was coming down to the river to bathe. She and her maidens looked beautiful in their pretty gowns, with their rings and beads and bracelets sparkling in the sun. Nearer and nearer they came. "Why, there is a basket; go fetch it," Miriam heard the princess say to one of her maidens. When they opened the basket, there was the little baby.

He began to cry. He was frightened. When the princess saw the big tears she was sorry. "This is one of the Hebrews' children," she said. She could tell it by his brown eyes and smooth, dark skin. She knew that her father would want to kill him, so she said, "I will keep him for my own child."

Just then Miriam came running. "Oh, princess," she cried, "shall I go and call thee a nurse of the Hebrew women?"

The princess said, "Yes, go get me a nurse if you know where to find a good one." Miriam of course ran quickly home and brought her own mother. When the princess saw the woman she said: "Will you take care of this baby for me? I am going to keep him. He shall be named Moses, because I drew him out of the water. I will pay you well for taking care of the baby."

The happy mother took her own dear baby home with her. Miriam did not have to keep quiet about the baby now. The mother lifted her baby in her arms and kissed away his tears. The princess would be his adopted mother hereafter. After a while he would go up to the palace to live, but she would always be his real mother. He could laugh and crow all he wanted to now. Baby Moses was safe from danger.

## THE BOY SAMUEL HEARS GOD SPEAKING

ONCE there was a woman named Hannah who was very sad. She had been told that we may take all our troubles to God, and so one day when she went up to God's House she kneeled down by the door and told God all about it. God's House in those days, long ago, was not like our churches; it was a great tent, covered with curtains. Inside were lamps that were always burning, and back in the tent was the altar, where the people be-

MOSES IS FOUND
From a painting by Julius de Vriendt

lieved that God especially lived. The tent was in the care of an old priest named Eli.

When Eli saw Hannah kneeling down, he asked her what she was doing. "Oh, sir," she said, "I have no little ones to make me happy. If God would only let me have a little boy, I would give him back to God all the days of his life." What Hannah meant was that if she should have a little baby for her own that, when he was old enough, she would send him up here to God's House to stay with old Eli, and learn to be a priest like him.

And before long the heavenly Father gave Hannah and her husband a baby boy; she called him Samuel, because she said, "That means 'Asked of God'."

When little Samuel was three years old, God had given her another little baby, so now she fulfilled her promise, and took many gifts to God, and the greatest gift that she took to God's House was her tiny son, Samuel, whom she brought there to live always.

It was interesting for little Samuel to help Eli. Samuel learned how to mix the sweet-smelling incense that was always burning in the tent, and when he was old enough he took care of the lamps that were lighted every morning. And four times every year his mother, Hannah, came up and brought him a little coat to wear, that she had made with her own hands. And Samuel told her all that he was doing, and she told Samuel about the new little brothers and sisters that had come now to keep her busy and make her happy. All the people loved Samuel, because he was so pleasant and obedient.

Our heavenly Father loved Samuel, too, and He chose him for His own. One night Samuel, lying quiet and dreamy in the dim light of the dying lamps, heard a soft voice saying, "Samuel."

"Here am I," answered little Samuel quickly, pattering across the room to Eli, for he thought that the priest had called him.

"I did not call," said Eli sleepily. "Lie down again."

A second time and a third time the Voice came, and each time Samuel got up quickly and ran over to Eli. After the Voice had called three times old Eli was wide awake, and he knew that God was speaking to Samuel. "Lie down," said Eli gently, "and if the Voice comes again, answer, 'Speak, Lord, for Thy servant is listening.'" And Eli went to sleep again.

Pretty soon the Voice called the fourth time, "Samuel," and Samuel answered quickly, "Speak, Lord, for Thy servant is listening."

Then in the quietness of the night God told Samuel what he must do. It was something hard for a little boy, for he had to tell Eli what would make Eli unhappy. The next morning the old priest asked Samuel what the heav-

THE DEDICATION OF SAMUEL
From a painting by F. W. Topham

enly Father had said to him, and the brave little boy told him. Eli was still for a moment, and then he said, "It is the Lord. Let Him do what seemeth good to Him."

After that God spoke to Samuel often, and the things that God taught Samuel to do were so wise and good that all the people learned to trust Samuel. After Eli was gone to be with God in heaven, Samuel, who was now a young man, became the priest for all God's people. It was Samuel who chose the kings for the people, and after the kings were chosen Samuel guided them wisely.

## JACOB'S DREAM

JACOB lived in the days when people had to ride on donkeys or else walk when they went to visit their uncles and aunts and cousins.

Jacob's mother loved him dearly, and, even though he was grown up, she was always planning for him. One day she said to his father: "In this land of Canaan where we live there is no young woman who would make a good wife for Jacob."

JACOB'S DREAM
From a painting by Murillo

"That is true," the father agreed. Then he called Jacob in and put his hands on his head and said: "Thou shalt not take a wife of the daughters of Canaan; arise, and go to your Uncle Laban's, and take thee a wife from among his daughters."

Jacob obeyed. He said good-bye to his old father and to his mother. With staff in hand he started on his way to Uncle Laban's. He passed his father's sheep and cattle, and soon came to country that looked strange and new. As he trudged along, he grew lonely. Perhaps he thought of Mother at home, and of Father, and wished they were with him. Very likely he thought of how long a walk it was to Uncle Laban's.

For miles and miles he walked. Then the sun went down. It was dark. He stopped. How still it was, and how lonely! In Jacob's time the people did not know that God is everywhere. They thought He was only near their own people and their own tents. Jacob was lonely to be far from his father and mother, and he was lonely because he thought he was now far away from God. Nothing here, either, but earth and sky—no people, no house, no bed—not even a pillow to lay his head on. He took one of the hard stones to put his head on and lay down. He was so tired he must have gone to sleep right away.

Presently he had a dream. In his dream he saw a bright ladder. It reached from the earth clear up to heaven. Angels in glistening garments were going up and coming down. And at the top stood God, saying: "I am Jehovah, the God of thy father; and behold, I am with thee, and I will keep thee wherever thou goest."

Then Jacob awoke. The ladder and the angels were gone. "Surely Jehovah is in *this* place; and I knew it not," he said. Early in the morning he arose and took the stone that he had put under his head, and set it up as an altar to Jehovah. He started again on his journey; but he wasn't lonely any more. Who could be lonely after God in a beautiful dream had said: "I am with thee, and I will keep thee wherever thou goest"?

## THE GIRL RUTH FINDS A HAPPY HOME

AMONG God's people there was once a good woman whose name was Naomi. Naomi is a beautiful name, for it means "pleasant." She had a husband and two sons. They all lived happily together in the town of Bethlehem, the city where later David was born.

One year the crops were not good in Bethlehem, and the people had nothing to eat, so Naomi and her husband and her boys went away across the

Jordan to the Land of Moab where they were having good harvests. Here they decided to live, and here the two sons both found wives. But here, also, there came great sorrow to Naomi, for her husband died, and before either of these two young wives had children, their husbands, Naomi's sons, died, too.

Naomi was lonely in Moab, and so she decided to go back to Bethlehem to her old home. The two young women, Orpah and Ruth, went with her. But Naomi thought they would not be happy with strangers, so she said to them, "Go, each of you, to your own mother's house. You have been kind to me. May God always be kind to you, and may God give each of you rest in the house of a husband." So she kissed them tenderly, and Orpah started away. But Ruth, who loved the good woman dearly and had learned also to love Naomi's God, said: "Wherever you go I will go. Where you live I will live. Your people shall be my people, and your God shall be my God. Nothing but death shall separate you and me." Naomi was very happy to have Ruth come home with her.

They came to Bethlehem at the time of harvest. And Ruth said to Naomi, "I must see that you have food." So every day Ruth went out into the grain-fields, and the man who owned the fields let Ruth pick up in her hands the grain that was dropped by the men from their sickles, and every night Ruth went home and beat out the grain from the stalks, and made flour, and baked bread for Naomi.

The man who owned the fields where Ruth happened to work was very kind. His name was Boaz. He had heard how loving and gentle Ruth was to Naomi, and he loved Ruth because of her kindness. It happened also that he was Naomi's cousin. He wished to take Ruth to his home to be his wife, but there was one nearer relative, another cousin, who, according to the Jewish law, had the first right to marry her. "Will you buy the field that belonged to the husband of Naomi, and which she must now sell," he asked the other cousin one day, "and take Ruth with it as your wife?"

"I cannot do this," said the other, "for I am too poor. You must take the field, and you may have Ruth."

So Boaz told all the people in the village, who were listening, "I have bought Naomi's field, and I am going to take Ruth for my wife, and her children and my children shall have all our fields after we are gone."

So Boaz married the good Ruth, and they had a little son. And on the day when the happy Naomi took Ruth's baby into her arms the neighbors all said to her, "How thankful we all are that God has given you both this baby. May this boy make you happy in your old age, and may he grow up to be a strong man to help Ruth take care of you. And we are thankful

RUTH GLEANING IN THE FIELD OF BOAZ
From a painting by Louis Bruck-Lajos

to God for dear Ruth, for she loves you and has been better to you than seven sons."

When Ruth's baby grew up he had a baby boy, and that baby boy when he grew to be a man had a baby boy of his own, and that boy was David, who became the great king over God's people.

## GOD TAKES CARE OF ELIJAH

A LONG time ago there was in the land of Israel a man named Elijah. He was a shepherd and lived all alone on the mountains where he took care of his sheep.

Elijah was a very good man; so good that God sometimes talked with him. Just think what a joy it must have been to have really heard the voice of God!

Elijah lived very happily on the mountain doing his work every day. One day some one came and told him that the people all over the country were behaving very badly. They were not praying to God any more, but were praying to make-believe gods made of stone and of wood. The king and the queen were as bad as the rest. God had told them they should pray to Him only, and because they had become so wicked God decided to stop sending them the gift of rain for awhile; that would make them know that He was the true God, the giver of every good and perfect gift.

So God sent Elijah to the king and queen to tell them that if they did not stop doing the wicked things that displeased Him, neither rain nor dew should fall on the land until they did what was right.

Elijah tried to make the king understand that if there was no rain the ground would dry up, nothing would grow, the cattle would die, and the people would starve.

But the king and the queen both laughed and said, "Do you suppose that we will believe any such story as that?" Elijah went away very sorrowful.

Then God told Elijah that although He was not going to send any rain or dew on the earth for a while, yet He would take care of him. He told Elijah to go up on the mountain. There he would find a little running brook. God told him to stay there and not to be afraid.

So Elijah put on his mantle and ran quickly. A lonely hiding-place it was—just great rocks and caves and sky overhead. But God was caring for him. He sent food and water. Great birds flew down and "brought him bread and meat in the morning; and bread and meat in the evening." The brook gave him cool, fresh water.

After a while the water in the brook dried up. Then God told Elijah to

ELIJAH FED BY THE RAVENS
From a painting by H. R. Dixon

go a long distance away to a certain town. There he would find a woman who would give him food. When Elijah reached the place, very hungry and thirsty, and asked the woman for food she told him that she had only meal enough for one small cake, and just a few drops of oil. When that was gone she and her little child would starve.

Elijah told her to go and make the cake for him, and not to be afraid, for God would take care of her.

Hungry as she was, she kindled a fire of her two sticks. She took the handful of meal from the jar and the little bit of oil. She mixed them into dough. Then she took part of the dough and baked a little cake for Elijah first. Then she baked the rest for her son and herself.

Then the most wonderful thing happened. She and Elijah and her son became hungry again. She went to the grain-jar—there was meal in it. She went to the oil-jar—there was oil in it—plenty of meal and oil to make cakes for them all. For days and days this unselfish woman made cakes for Elijah, cakes for her son, and cakes for herself. She was very happy and knew then that God had sent Elijah to her.

Elijah stayed there a long time, and became very fond of the little boy. One day while Elijah was away the little boy was taken sick. He was so very sick that he died. The mother was heartbroken, and when Elijah came back she begged him to ask God to give her son back to her.

Elijah took the boy up to his room and knelt and prayed that he might live again. God heard his prayer and the boy came to life once more. Imagine how happy the mother must have been, and how thankful she was to God for giving her her son again.

After a while those foolish people who had forgotten God, saw how wicked they had been, and they fell down and asked God to forgive them.

God forgave them, and then the rain came.

## GOD'S BEAUTIFUL GARDEN

IN THE beginning our heavenly Father made this wonderful world that we live in. And then He planted a beautiful Garden in it for His children. It was a Garden of Wonderful Trees. Here were trees of every kind, oaks and elms and beeches, and peaches and apples and figs, all full of the whispers of breezes and the songs of birds.

The first of God's children was Adam. God gave Adam all the fruits of this Garden to eat and all the flowers of the Garden to love, and Adam took care of the trees and the plants. And all the animals, too, that lived in the Garden were Adam's, to care for and to play with.

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THE FIRST WORSHIPPERS
From a painting by Charles Sprague Pearce

Adam was happy in the Garden, but sometimes he became lonely because he had no one with whom to talk. So one day after Adam fell asleep God made for him a playmate and a helper. When he awoke again, there she was, beside him. Her name was Eve. God had made Eve to be Adam's wife.

Now of all the trees in the Garden God had saved only two for Himself. One was the Tree of Knowledge, a tree that was very beautiful to look at and that had pleasant fruit. And the other was the Tree of Life, which grew in a quiet, holy place by itself. These were God's trees. "You may have all the others," God told them, "but these you must not touch. They will hurt you."

For a while Adam and Eve were perfectly contented. But one day Eve was walking near one of God's trees, the Tree of Knowledge. She knew it was not hers, but she began to want it. She seemed to hear a voice, it was like the hissing of a snake, saying softly, "Why don't you eat some of the fruit?"

"God told us not to," Eve answered. "The tree is His."

"But why not?"

"God told us that if we disobeyed Him we should die," said Eve.

"Perhaps you would not die," the snake's voice kept saying. "It is a magic tree, that would make you wise and happy."

This was a lie, but the tree was so pretty and the fruit looked so good that, by and by, Eve reached out her hand to the fruit and ate it, and gave some to Adam. But when they had finished eating it, they were miserable and sorry and ashamed.

After a while the sun went down, and the Garden grew sweet and cool. But Adam and Eve crept close to each other, for they were afraid. There was a hush in the Garden, and through the soft evening breeze spoke a Voice, gravely and tenderly. "Adam, where are you?" said the Voice. It was the voice of the heavenly Father. Then, for the first time, Adam and Eve tried to hide from Him.

"Why are you hiding?" God asked them. (Why was Adam afraid? We are always afraid and unhappy when we do what is wrong.)

"Because I am so ashamed," said Adam.

God knew that they had taken the fruit from His tree. God was very sorry, because He knew that the fruit would bring them death. He was grieved, for He wanted them to be good, and they had chosen to do wrong. And because He could not trust them any more, Adam and Eve had to go away from the beautiful Garden. So God sent them away to make a new home. But the heavenly Father did not leave them. They could not see Him, but He was always near to help them. And every evening, in the little garden that they were making, they were not afraid, but they were happy if they knew that they had been good.

## GOD LEADS HIS PEOPLE

YOU remember we told you about the baby whose mother put him in a basket-boat to keep him safe, and how a lovely princess came and took him away and brought him up to be her son?

When this baby, whose name was Moses, grew up, he used to come back sometimes to see his real mother. And whenever he came he saw that his mother's people, who were his own people, were having a hard time. There was a new king now, and he made Moses' people work long days, but he never paid them any money, and if they ever complained he beat them cruelly or had them killed.

Then our heavenly Father put it into Moses' heart to help these poor suffering slaves. In order to do this he must leave the beautiful palace where he had lived ever since he could remember, and become a hard-working man. But Moses made the choice. He refused to be called the son of Pharaoh's daughter any more, and decided rather to bear ill treatment with the people of God.

The only thing to do was to lead them all away, far away, to a safe new home, about which God had told Moses and which he called the Promised Land. None of these people had ever been there. The road would take them through lonely, dangerous places. There would be hot, dry sands, and places where there was no water, and high steep mountains. But they decided to start.

After they had been away a few days the king was sorry that he had let them go. No one was left to do his hard work. So he hurried after them with his army of soldiers, his chariots, and his horses.

God's people had come to a great sea, and had made their camps down by the water. As the night came on they heard strange sounds. Was it the battle-cry of the army that was coming, or was it the moaning of the wind? Here was the water in front of them, and if the enemy were coming, there was no way of escape. The storm rose, the winds began to cry aloud, and the frightened mothers and fathers clasped their little children to them. But their heavenly Father had not forgotten them. Moses pointed down at the sea, and they saw that the wind was forcing back the waves. Pretty soon they could see the dry sand. Here was a way to escape, and that night they and all their children and all their cattle walked across on dry land. The soldiers who were following them were left in darkness, and when the wind died down the water rushed back in its place, and the king's soldiers never were able to catch them.

God's people then were like children. They had been slaves, and all

ISRAEL IN EGYPT
From a painting by Sir E. J. Poynter

slaves are helpless folk, easily frightened. So God took care of them as fathers take care of children. When it was night He let a bright cloud overhang them and comfort them, and in the daytime the cloud moved slowly onward, like God's hand beckoning them and telling them where to go. When they had no water and were thirsty God showed Moses where to find water in the rocky hillside. And when they were hungry God sent them birds that were good to eat and a curious food, as tiny as seeds and as sweet as honey, which they called manna.

All these years Moses was as kind and patient with them as God. He was so careful to ask God always what was the right thing to do that the people called him "the friend of God." He spent much time teaching the people to do what pleased God, he told the children to obey their fathers and mothers, he urged them all to be kind to animals and poor people and strangers. And all the while he kept looking forward hopefully to the Promised Land. The people would get discouraged, and want to go back to the hard country they had come from, but Moses always would say, "We can take the Land, because our God is with us!"

After many, many years the people came near to the Land that God was going to give them. There was only a narrow river between. Then God led this good, old man up on a mountain. He showed him all the country that He was going to give to His people. And Moses fell asleep there, and God buried the tired body of His faithful servant on the mountain side, and took Moses himself to be with Him forever. And the young man who had been Moses' helper led the people over the river and into the beautiful Land where they were to live and have their home.

## JOSEPH AND HIS BROTHERS

### I

ONCE there was a great chief named Jacob. He had twelve sons. All of them were grown up but two. There was a big boy named Joseph and a little boy named Benjamin.

The oldest brothers were away most of the time, taking care of their father's sheep, but the two boys stayed at home with their old father. The father loved Joseph most of all his children, and one day he gave him a beautiful long cloak of many colors, to show that some day he hoped Joseph would grow up to be a great chief like himself. For only the chiefs wore

JOSEPH TELLS HIS DREAM
From a painting by J. J. Tissot

these beautiful, colored cloaks. Joseph's cloak made his big brothers very jealous of him, so that they often spoke to him unkindly.

Joseph was not big enough yet to do hard work, and so when he was not playing with little Benjamin he would lie down on the grass and look up at the clouds and the stars, and think of many things. This made his brothers laugh at him and call him "the Dreamer." One of his dreams was that he and all his brothers had been binding sheaves of wheat, and the sheaves that his brothers had bound came and bowed down to his sheaf. Another of his dreams was that he was standing alone in the wheatfield and that the sun and the moon and eleven stars came and bowed down to him, just as the sheaves had done. These dreams made his brothers angrier than ever. "Do you mean to say that you think you are going to rule over all of us?" they asked him.

One time the older brothers had been away for several days, taking care of the sheep, and their father, Jacob, grew anxious for them.

"Joseph," he said, "will you please go and find your brothers and see if they are all right?"

Now Joseph might have said that he was afraid to go so far alone, or he might have told his father that he was afraid that his brothers might hurt him. But no, he started away as soon as his father asked him.

When his brothers saw him coming, with his beautiful long cloak shining in the sun, they said, "Here comes the Dreamer. Now let us kill him."

But one of his brothers, named Reuben, who was kinder than the rest, said, "Let us put him down in this dry well, instead." He knew this would frighten Joseph, and he thought that after the other brothers had gone away he would come and take him out. So they put him down into the steep pit.

Pretty soon came along a big train of camels, loaded with all sorts of precious things which their owners were taking far away to Egypt to sell.

"Let us not kill Joseph," said another brother named Judah. "Let us sell him to these men as a slave, and then we will go home and tell our father that a lion or a bear has eaten him." So they sold him to the camel-drivers for twenty pieces of silver. They took his colored cloak and dipped it in the blood of a young goat and carried it to their father, Jacob, and made him believe that some wild beast had killed Joseph.

But the story does not end as sadly as this. After Joseph was taken to Egypt he was made a servant of the king's jailer, and he was so faithful that the jailer became fond of him and trusted Joseph with all that he had. One day someone told a false story about Joseph, so that the jailer shut him up in his prison for a while, but he was so kind to the king's butler that before long the butler told the king himself about Joseph's kindness and faithfulness. Then the king ordered Joseph taken out of the prison and brought to him.

The king at that time was very much troubled about a bad dream that he had had, and which he did not understand. Then our heavenly Father helped Joseph tell the king the meaning of his dream, and the great king said to Joseph, "There is nobody in all my kingdom who is as wise and faithful as you are, Joseph. I am going to make you my chief helper in ruling my kingdom." So Joseph, who not long before had been a lonely slave boy, was now a prince in the greatest kingdom in the world. Every day he wore a bright uniform and the king's own gold ring, he rode in a splendid chariot, he lived in the beautiful palace, and he was the great king's best helper.

JOSEPH AND BENJAMIN
From a painting by J. J. Tissot

# JOSEPH AND HIS BROTHERS

## II

ONE year there was no grain left in the country where Joseph's father and his brothers lived. So Jacob said to his sons, "Go down to Egypt and buy some grain to feed us and our cattle."

You remember we told you that Joseph was now a prince in Egypt. He had charge of all the grain that was to be sold, so his brothers came to Joseph to ask for grain. Of course they did not know that this great man was their brother, because they supposed he was still a poor slave. But Joseph knew them, and he took them into a room by themselves, and as soon as they were alone together he said to them, "I am your brother Joseph! Now do not be afraid, for I am not going to be angry with you. God sent me here before you to take care of you. You must bring our father down here to Egypt, and I am going to give him a home, and give you homes, too, and be good to all of you."

The brothers were much surprised and much ashamed then, and they began to cry. Then they kissed him, and he kissed them and forgave them all for being unkind. He was most glad to see Benjamin, who had once been his little playmate, but who was now a young man.

Then they hurried back and told their father, Jacob, all the good news. At first he could not believe that his dear son Joseph was alive, but by and by he said, "Joseph is really alive. Let me go down and see him!"

So they all started. They drove in the sheep and cows from the fields, and they loaded their wagons with all their goods, because they were going to their new home to stay always. The old father rode ahead, and all the time he was thinking and saying, "My son Joseph is alive! I shall soon see him."

Before many days they saw dust far ahead of them. Then they heard horses' hoofs and saw a gold chariot. In this chariot stood a young man dressed in princely clothing. It was Joseph! He leaped out, and threw his arms around his old father's neck, and they both cried for happiness.

When they reached Egypt Joseph took his father to meet the king, and the great king said to Joseph, "Give your father and your brothers the best in all our land for their own."

So Joseph's brothers and their wives and their children settled down in the land of Egypt, and they took care of the king's cattle, and they were all happy. The old father lived many years, until Joseph's own children had grown to be men. And Benjamin, who had once been the little brother, lived to be an old man, too; he lived even longer than Joseph.

And after that the brothers were always kind to their father and to Joseph, and he was always kind to them. And Joseph's dream when he was a boy all came true, for he was prince over even his own father and all his brothers.

And our heavenly Father, who had always taken care of Joseph, was pleased with him, not only because he was kind to his brothers, but because he forgot their cruelty and forgave them when they had not been kind to him.

## NAAMAN'S LITTLE MAID

ELISHA was a traveler of long ago. He went about the country, telling of God, the heavenly Father. The boys and girls sat with wondering, wide-open eyes as they listened to their fathers and mothers tell of Elisha—how

NAAMAN'S LITTLE MAID

FROM A DRAWING BY W. HATHERRL

he brought back to life a little dead boy, and how he could heal sick people. All the boys and girls of the land of Israel knew of the wonderful things this man of God could do.

One time these people of Israel saw a band of soldiers coming. The king of Syria had sent them. The Syrian soldiers marched right into the homes of the Israelite people. And they carried back with them to Syria one of the little girls. The soldiers carried the little captive maid to the home of their captain, Naaman. When Naaman's wife saw her she said: "Oh, I would like to have this little girl; she shall wait on me."

Strange and queer seemed the Syrian country to the dark-haired Israelite maid. But she served her mistress as best she could. Soon the great lady grew to love her. Often the two sat talking together about Naaman. The lady was proud of her husband. He was a mighty man in Syria. The king had done him great honor. The king had made Naaman captain of the army. Naaman's soldiers won many battles. He was powerful. All men looked up to Naaman.

But always when the mistress talked to her about the great captain, her husband, there were tears in her voice. For Captain Naaman had a deadly disease—he was a leper. All over his body were terrible sores. These would, in time, eat up his flesh, and after much pain and misery he would die. No man who was a leper had ever been healed.

The little maid felt sorry for her mistress. She wanted to help her. Then she began to feel glad, because she knew she *could* help her. "Oh," she said, "if my master, Naaman, were only over in my country, Israel—there is a man of God over there, a prophet. He could cure his leprosy." She meant Elisha.

The mistress told her husband what the maid said. Someone told the king. The king wrote a letter to the king of Israel. Naaman packed up his clothes, took the king's letter and some gold and silver, and got into his chariot. Soon he came to the palace of the king of Israel.

The king was troubled. He did not know what the little girl had said about Elisha, and he thought the king of Syria wanted a quarrel with him.

While Naaman was at the palace, Elisha heard about him. Elisha said: "Send him to me."

Naaman drove to Elisha's house. "Go and wash seven times in the river Jordan, and thou shalt be clean," Elisha commanded. As soon as Naaman did exactly as Elisha told him, he became well. Think how happy he was to go home well and strong. Think how happy the little maid was, for it was she who had remembered Elisha and told Naaman about him. All the people were made happy because one little girl had been a helper.

# DAVID THE SHEPHERD BOY

A LONG time ago there lived in Bethlehem a boy named David. He was the youngest in a family of eight brothers. Being the youngest, David was sent into the hills to take care of his father's sheep. He was a good shepherd and always knew where every sheep and every lamb was.

David spent both day and night in the hills. He was not afraid for he knew that God was with him, and that he was just as safe as he would have been in his own bed at home.

He was never lonely, but all day long he sang at his work the songs that came into his mind about the goodness of God and the beautiful world that He has made.

David had a harp, too, which he carried across his shoulders. After his work was done, he used to sit and sing, and play beautiful tunes on the harp.

Although David was so fond of singing and playing on the harp, he never forgot that his first duty was to take care of the sheep. There were wild animals in the hills which sometimes tried to catch the young lambs. David had nothing but his shepherd's club with which to protect them, so he made a sling-shot of leather, with which he could throw a stone big enough to kill a fox or a wolf.

One night while David was driving his sheep into the cave where they slept at night, there came out of the woods a big bear who tried to steal one of the little lambs.

David put a stone into his sling and threw it at the bear and killed him. Then he took the lamb back to its mother.

Not long after that a big, fierce lion came along, pounced on a baby lamb, and started to run away with it.

A lion is much more dangerous than a bear, and David knew that, so he asked God to help him. Then he put a stone into his sling, and taking good aim he hit the lion in the head. He did not kill him, but he hurt him and it made the lion so angry that he dropped the lamb, and ran after David to tear him into pieces. David was not afraid; he was quick and strong, and when the lion came bounding up he caught him by his long beard with one hand, and with his shepherd's club beat him over the head until he was dead. It was a dreadful struggle, and David knew that without the help of the heavenly Father he never could have killed the lion, so he fell down on his knees and thanked Him.

One day not long after this the king of Israel was taken very sick. The

DAVID THE SHEPHERD
From a painting by Elizabeth Jane Gardner Bouguereau

doctors did not seem to help him, and the people, who loved the king, were very sad.

A servant of the king, who had heard David singing on the hilltop, said that he believed it would do the king good to hear those songs. So they sent for David to come and sing for the king.

And then the shepherd boy David came with his harp. With his hands he played soft music. The harp-strings seemed to talk to the unhappy king. He began to feel better. The frown left his face. He sat down and listened. He became refreshed and was well.

Every time he became disturbed David came with his harp and played to him. David was glad to use his harp to help.

## DAVID AND JONATHAN

After David had been the king's minstrel for a while there came a war between God's people and the Sea Robbers, and David had to go back home and take care of the sheep again while his older brothers went away as soldiers.

One day David came down to the camp where his brothers were, to bring them food and some gifts from their father. As they were talking together, suddenly David saw the soldiers crowd close together and point up the hill, as if they were afraid. There, coming down, was the biggest man David had ever seen. This giant was the Sea Robbers' hero. "Come on and fight with me!" he shouted. But nobody in all the army dared to fight this mighty soldier.

"I will fight him," said David.

"He will kill you," said David's king, whose name was Saul. "You are only a boy, and he has been fighting ever since he was a boy."

"God will help me," said David.

When the giant came near he was all covered with heavy armor of shining bronze and he carried a heavy sword. All that David had was his shepherd's stick and a sling and some small round stones from the brook. The giant looked at David and saw that he was only a boy with rosy cheeks. "Are you going to beat me with that stick as if I were a dog?" he asked David, laughing loudly at him.

"I am going to beat you with God's help," said David quietly.

When the giant swung his sword to strike David, David took a stone out of his bag, and put it in his sling, and flung it. It struck the giant in the forehead, and the giant fell down. David had won.

All the soldiers cheered for David, but the happiest of them all was a

THE FRIENDSHIP OF JONATHAN AND DAVID
From a painting by J. J. Tissot

young soldier about David's age, who was the king's son. His name was Jonathan. Prince Jonathan was standing beside his father, King Saul, when David defeated the giant, and he ran forward and put his arms around David, and took off his own shining armor and gave it to David. David loved Jonathan as much as Jonathan loved him, and Jonathan became David's best friend.

King Saul, Jonathan's father, grew jealous of David, because he had shown himself so brave and because all the people were fond of him. He was afraid they would make David king, instead of himself. Now, of course, Jonathan, because he was the king's son, should be the king after King Saul was dead. But one day Jonathan said to David. "You will be a better king than I. I will not let my father hurt you, and some day you shall be king instead of me, and I will always be your best friend and your best helper." Wasn't that generous of Jonathan?

One day the king, who was now insane, threw his spear at David and tried to kill him. So David had to run for his life. The next morning Jonathan went out into the field where he knew David was hiding, with a little boy. There was a stone in the middle of the field, and Jonathan shot an arrow at it, and beyond it. Then he called out to the boy, "The arrow is beyond the stone. Run as fast as you can!" Now this was the signal that David and Jonathan had agreed upon, and it meant that David was to run away into safety.

So David went to a lonely country-place and lived in a cave in the rocks, but Jonathan often came to see him, and brought him food.

Another war was coming with the Sea Robbers, and Jonathan knew that he must go out and fight beside his father. So one day he said to David, "You know how much I love you. I am going to the war with my father, and perhaps I shall be killed. Promise me one thing. When you become king, be good to my family." And David promised him gladly.

And one day there was a battle, and the brave Saul and the loving Jonathan were both killed. David was made king, but he was so sorry that his generous friend was killed that he was unhappy. He wrote a song of sadness, which he taught all the people to sing with him. In this song David sang:

I am distressed for thee, my brother Jonathan;
Very pleasant hast thou been to me;
Thy love for me was wonderful.

Yes, Jonathan's love was wonderful, for he loved David better than he loved himself.

DAVID'S FLIGHT
From a painting by Georges Rochegrosse

# DAVID AND THE LAME PRINCE

WHEN David was made king he tried to make his people happy. He drove away the Sea Robbers and he made it safe for his people to live in the beautiful city of Jerusalem. All his people loved him.

When all was at peace again, King David was sitting one day in his palace, thinking of the time when he was a shepherd boy and when he was King Saul's minstrel. He remembered that Saul once had a servant, named Ziba, who was now his own servant. He called for Ziba.

"Ziba," said King David, "are there any of King Saul's family left, that I can be kind to?"

"Yes," said Ziba, "Prince Jonathan had a little boy."

"What, my best friend, Jonathan? Has he a son living?"

"He is a young man now," Ziba told him, "and he is lame in both feet." Ziba had hesitated to tell King David this, perhaps because he thought that if the king knew that the young prince was helpless, he might hurt him.

"Send for him at once!" cried David.

When the lame prince came into King David's hall on his crutches, with two servants helping him, he was afraid, and he bowed to the floor before the king. He did not know what David would do to him.

"Do not be afraid," David said, as he put his arms around him. "Your father was my best friend, and I promised him that I would be kind to all his family. You are going to live with me, and be just like my own son. I appoint Ziba to take care of you. Your father had some lands. Ziba shall see to the crops and sell them, and give the money to you. But you shall always eat at my own table and be with me every day."

"Why are you so good to a poor lame man?" said the prince, with tears of joy running down his face.

"Your father saved my life," said the king, "and it is little that I can do to be always kind to you."

After a few years King David had a great sorrow. His favorite son, Absalom, tried to make himself king instead of his father, and he drove his father away from home. Only a few people followed the king when he went away, and while he was gone one of the servants that he had chosen to take care of the lame prince came to him and told him that the lame prince had turned away from him and gone to be with Absalom. But just a little while afterward the lame prince came riding up to David's tent, as fast as he could, holding on to his horse so as not to fall off. He fell at David's feet, and when the king raised him up he saw that the lame prince had hurried, not taking time to wash or shave or change his clothes.

"My servant has been telling lies about me!" cried out the lame prince. "Just as soon as I heard that your son was driving you away I called for my horse to ride and be with you, but my servant had stolen away, and told these lies about me. You have been like an angel of God to me, so punish me as much as you like. You saved my life and put me at your own table; what right have I to ask anything more?"

But King David put his hand on the lame prince's shoulder and said, "Do not say anything more about it. What I have given you is still yours. Come back home with me again, for God has given me my kingdom once more."

Soon after this the ungrateful Prince Absalom, King David's son, who forgot his father, was killed in battle, but the lame prince stayed in David's house until he died, and Jonathan's son was to David like his own son.

## ABRAHAM GIVES LOT HIS CHOICE

ABRAHAM was a rich old man. He had many cattle and many sheep. He had men called herdsmen to take care of them. He had much gold and much silver.

Near Abraham lived his nephew Lot. He, too, was rich. He, too, had many cattle and many sheep. He, too, had herdsmen to take care of them.

One day Abraham and Lot told their servants to pack up the goods; to take down the tents; and they told their herdsmen to round up all the cattle and sheep. They were going to another place to live. Off they started, driving the cattle and sheep.

When they came to the new land they pitched their tents, their herdsmen took the cattle and sheep out to pasture. The fields were wide and green. Abraham's herdsmen looked about to find the tenderest grass for their cattle and sheep, and Lot's herdsmen did too. And of course they found tender grass which each group wanted. Abraham's herdsmen thought *they* ought to have that tender grass for *their* flocks and herds; Lot's herdsmen thought *they* ought to have the very same tender grass for *their* flocks and herds. Soon the herdsmen began to quarrel.

Abraham heard of it. He didn't like quarrels. He said to his nephew: "Let there be no quarreling, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are friends and relatives."

He disliked quarrels so much that he wouldn't quarrel himself. And he wouldn't let his herdsmen quarrel with Lot's herdsmen. He was older than

ABRAHAM JOURNEYING INTO THE LAND OF CANAAN
From a painting by Gustave Doré

Lot, and could have done as he pleased. If he had been selfish, he could have taken the tender, grassy spots and Lot would have had to take whatever his uncle left.

But Abraham offered to divide the pasture. He even offered to let Lot take first choice. He said, "If thou will take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left."

So Lot looked about. He saw the rich, grassy pastures. And he chose the best of them for himself. That left the poorer pastures for Abraham.

Abraham could have had the best. But he chose to let Lot have it rather than to quarrel about it.

And long after, Lot had to give up his fine fields and run for his life. So much for being selfish.

## DANIEL AND THE LIONS

ONCE there was a splendid city, called Babylon. A great river ran through the middle of it. There was a high wall around it, with a hundred shining brass gates, and it was full of many fine houses.

In this city lived a good boy named Daniel. He was a Hebrew lad and

DANIEL IN THE DEN OF LIONS
From a painting by Briton Rivière

he was here because all his people had been sent away from their own land. In his own country he had been a prince, but here he was the king's servant.

When Daniel grew up he was filled with all the quiet wisdom of God, and he became so wise that the king made him master of the magicians. He wore a beautiful scarlet robe and a glittering gold chain about his neck that fell almost to the hem of the gown.

The other wise men of the kingdom of Babylon hated him, and wanted to do him harm. They knew that three times every day Daniel used to go up to his chamber and look out of the window toward his own country, so far away, and kneel down and pray to God to help him. And God had always helped him, and he was so faithful in everything that he did that the king of Babylon, whom he served, loved him.

So Daniel's enemies thought out this plan: They persuaded the king to make a rule that nobody should ask anything of anybody for thirty days, except of the king himself. Then they stole up and saw Daniel kneeling down in his room and asking God, as usual, to bless him. The king's rule was that if anyone should disobey this rule, he should be flung into a den of lions. But Daniel was not afraid. He knew that he could not be happy or good unless he talked with God every day. And he was sure that, wherever he was, God would take care of him.

Then Daniel's enemies went and told the king what Daniel had done. The king had promised the punishment, and so he had to keep his word. But he was very sorry, because he loved Daniel. When Daniel was being taken away the king said to him, "Maybe God will save you."

All that night the king could not sleep, and early the next morning he went out to the lions' den. A big stone was rolled against the door, so that nobody could get out or in. The king called, "O Daniel! has God been able to save you from the lions?"

He listened. It was quiet. Then Daniel's voice answered. "O king," he said, "God has sent His angel and has shut the lions' mouths, so that they have not hurt me, because I loved Him."

Then the stone was rolled away, and Daniel came out, perfectly safe. God had taken care of the man who was not afraid to pray to Him.

## GOD GIVES US THE BEST DAY OF THE WEEK

THE Bible tells us that our heavenly Father made this beautiful world which is our home in six long, wonderful days, and that afterward He rested. This seventh day He called "the Sabbath," a word that means "the Day of

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A SONG AT TWILIGHT
From a painting by Francis Day

Rest." God gave this day His special blessing, so that it should be the happiest and holiest day of the whole week. On this day, which the Bible says is as old as the world itself, God wants all His children to rest.

The Sabbath day has always been most precious to those of God's Chosen People, the Jews, who obey strictly the commandments God gave Moses. No matter how hard they have to work, for sometimes they are very poor, they will not work on the Sabbath. Wherever they may be, even far away from home, they stop on the evening before the Sabbath and rest through all the quiet day. They speak of the Sabbath as if it were a precious jewel, they call it "the Pearl of Days." And the home customs by which they honor the Holy Day are like a beautiful setting for this jewel.

They make the house clean and bright. They bring out the best furnishings and dishes. On the night before, the mother lights the special candles that make the house so cheerful for the lovely guest, "Queen Sabbath." In many homes, on the Sabbath eve, the father, when he comes back from the service at the synagogue, just as soon as he gets into the house puts his hands on the heads of all his children, and asks God to bless them. After supper the whole family sing songs of thanksgiving together.

When the Holy Day is over there is a pleasant little service to show that now the six working-days are coming. A candle is put on the table, as a reminder that light was our heavenly Father's first gift when he began to make the world. A cup filled to overflowing is set there, so as to remember how God fills our lives with blessings. And there are sweet-scented spices, with which to say farewell to the sweetness of the Holy Day.

God wants us to rest our bodies and our hearts on His Day that He has given us. But this does not mean that we are to sleep all through the day. And it does not mean that we are to be mean and selfish then. Being kind never tires us. And so God has always meant the Sabbath to be a day of kindness. Even on the Sabbath the Jews, who would not work on that day, would help a poor animal if it had fallen into a well, they would carry gifts to the poor, and they would invite strangers to their homes.

We always put on our best clothes when the Holy Day comes, but the best way to keep the day holy is not with our clothes, but in our hearts.

# THE BEGINNING

## HOW THE WORLD WAS MADE

*Genesis 1 and 2*

In the beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.

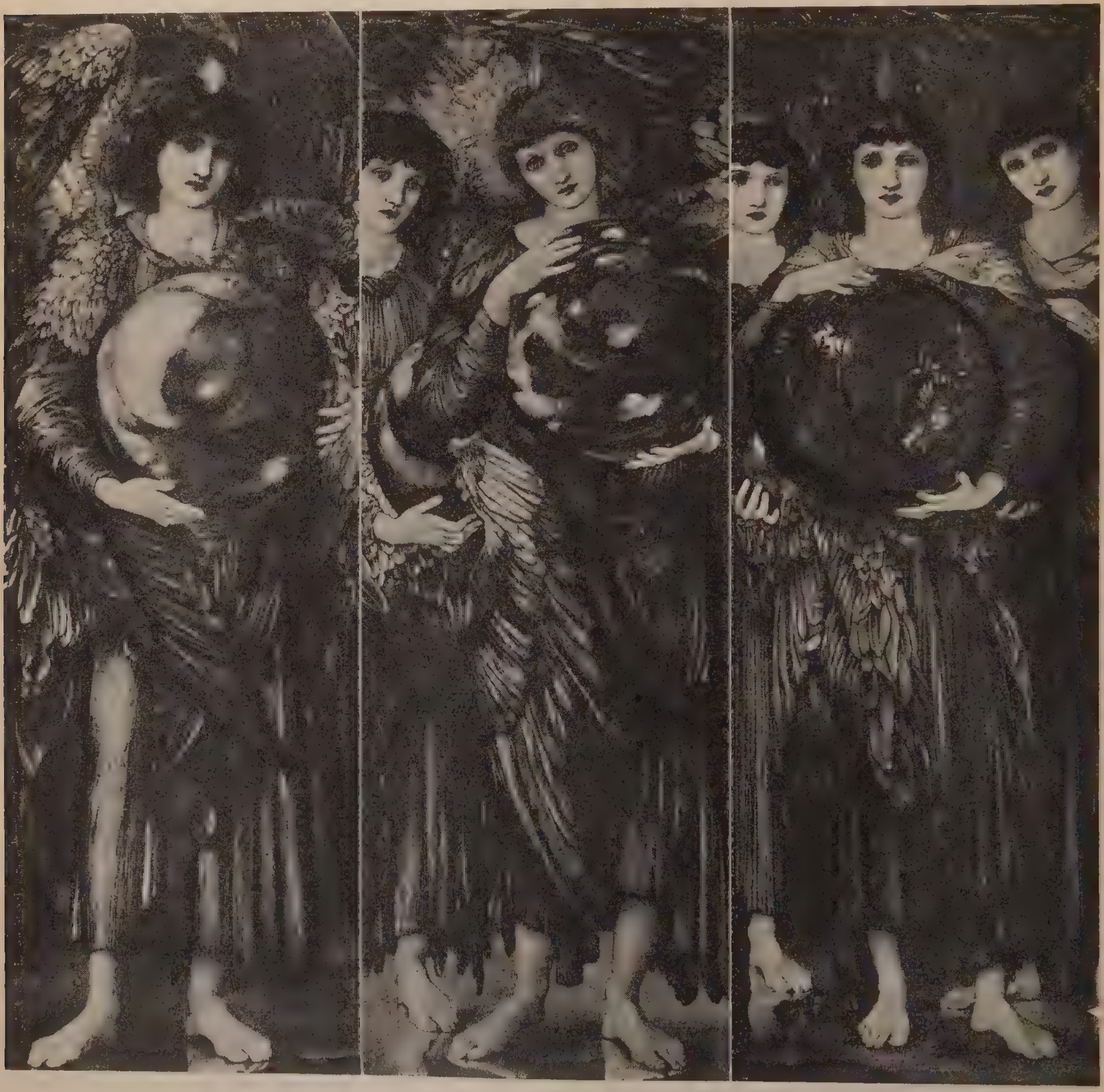
And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so. And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good. And there was evening and there was morning, a third day.

And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: and let them be for lights in the firmament of heaven to give light upon the earth: and it was so. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And there was evening and there was morning, a fourth day.

And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven. And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth. And there was evening and there was morning, a fifth day.

ADAM
From the fresco in the Sistine Chapel by Michelangelo

And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so. And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food: and to every beast of the earth, and to every bird of the heavens, and to



First Day

Second Day

Third Day

THE CREATION
From paintings by Sir Edward Burne-Jones

everything that creepeth upon the earth, wherein there is life, I have given every green herb for food: and it was so. And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

And the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made.

These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven. And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God had not caused it to rain upon the earth: and there was not a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And Jehovah God formed man of the dust of the ground, and breathed into

Fourth Day

Fifth Day

Sixth Day

THE CREATION
From paintings by Sir Edward Burne-Jones

HEAD OF EVE
From a painting by Giovanni Antonio Bazzi, called Il Sodoma

his nostrils the breath of life; and man became a living soul. And Jehovah God planted a garden eastward, in Eden[1]; and there he put the man whom he had formed. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. And Jehovah God took the man, and put him into the garden of Eden to dress[2] it and to keep it. And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

And Jehovah God said, It is not good that the man should be alone; I will make him a help meet[3] for him. And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof. And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field; but for man there was not found a help meet for him. And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man. And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

## ADAM AND EVE DISOBEY JEHOVAH

*Genesis 3*

Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden? And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil. And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons. And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and

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[1] "Eden" = pleasantness. This region was probably somewhere along the rivers Tigris and Euphrates, perhaps in the highlands of Armenia; but its exact situation cannot be defined. It is quite probable that the surface of the country and the course of the rivers have changed so that the description (in the omitted verses immediately following) would not be applicable to-day.

[2] "To dress it" = to cultivate it.

[3] "Help meet" = one fit to be his companion.

*From a Copley print, copyright by Curtis & Cameron*

THE ANGEL OF THE FLAMING SWORD
From a painting by Edwin H. Blashfield

*Copyright by Gramstorff Bros., Malden, Mass.*

LABOR
From a painting by Charles Sprague Pearce

his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.

And Jehovah God called unto the man, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And Jehovah God said unto the woman, What is this thou hast done? And the woman said, the serpent beguiled me, and I did eat. And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy pain. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And the man called his wife's name Eve[1]; because she was the mother of all living. And Jehovah God made for Adam and for his wife coats of skins, and clothed them.

EVE TEMPTED
From a painting by Lucien Lévy-Dhurmer

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[1] "Eve" = life.

And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever—therefor Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.

## THE STORY OF CAIN AND ABEL

*Genesis 4*

AND Eve bare Cain,[1] and said, I have gotten a man with the help of Jehovah. And again she bare his brother Abel.[2] And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto Jehovah. And Abel, he also brought of the firstlings of his flock and of the fat [3] thereof. And Jehovah had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth [4] at the door; and unto thee shall be its desire; but do thou rule over it. And Cain told

CAIN AND ABEL
From a painting by Walter Crane

TUBAL-CAIN
From a painting by J. J. Tissot

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[1] "Cain" = possession.
[2] "Abel" = breath.
[3] "The fat" = the best and finest.
[4] "Sin coucheth" — like a wild animal ready to spring upon thee.

THE FIRST DEATH
From a painting by William Adolphe Bouguereau

Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now cursed art thou from the ground, which hath opened its mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a wanderer shalt thou be in the earth. And Cain said unto Jehovah, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it will come to pass, that whosoever findeth me will slay me. And Jehovah said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And Jehovah appointed a sign for Cain, lest any finding him should smite him.

And Cain went out from the presence of Jehovah, and dwelt in the land of Nod,[5] on the east of Eden. And [to Cain was born] Enoch: and Cain builded a city, and called the name of the city, after the name of his son, Enoch. And unto Enoch was born Irad: and Irad begat Mehujael; and Mehujael begat Methushael; and Methushael begat Lamech. And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents and have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and pipe. And Zillah, she also bare Tubal-cain, the forger of every cutting instrument of brass and iron. [And Lamech was the father of Noah.]

And again Eve bare a son, and called his name Seth: For, said she, God hath appointed me another seed instead of Abel; for Cain slew him.

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[5] "Nod" = wandering.

# STORY OF NOAH AND THE FLOOD

## THE WATERS COVER THE LAND

*Genesis 6 and 7*

And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, that the sons of God[1] saw the daughters of men[2] that they were fair; and they took them wives of all that they chose. And Jehovah said, My Spirit shall not strive with man for ever, for that he also is flesh: yet shall his days be a hundred and twenty years.[3]

And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented Jehovah that he had made man on the earth, and it grieved him at his heart. And Jehovah said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth me that I have made them. But Noah found favor in the eyes of Jehovah.

### A PERFECT MAN

These are the generations of Noah. Noah was a righteous man, and perfect in his generations: Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.

### THE MOST FAMOUS BOAT EVER BUILT

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is how thou shalt make it: the length of the ark[4] three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A light shalt thou make to the ark, and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; everything that is in the earth shall die. But I will establish my covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of the birds after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he.

And Jehovah said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean[5] beast thou shalt take to thee seven and seven, the male and his female; and of the beasts that are not clean two, the male and his female: of the birds also of the heavens, seven and seven, male and female, to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I destroy from off the face of the ground. And Noah did according unto all that Jehovah commanded him.

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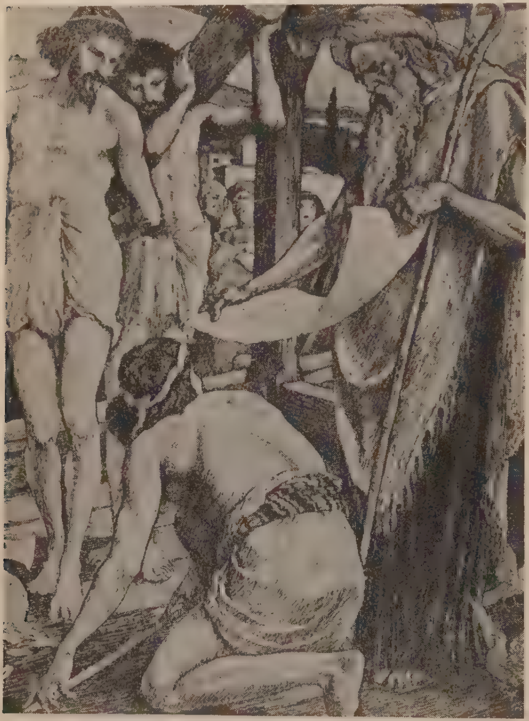
[1] Sons of God — probably means the descendants of Seth who worshiped God.

[2] Daughters of Men — probably means the daughters of that part of the race which did not worship God.

[3] "A hundred and twenty years" — this does not mean that man shall live to be a hundred and twenty years, but that Jehovah will give him a hundred and twenty years in which to repent, before punishing the race for its sins.

[4] The ark was probably about 500 feet long, 90 feet broad, and 50 feet high.

[5] "Clean" = such as were appointed by Jehovah to be used as food or in sacrifice.



BUILDING THE ARK
From a painting by Frederick Shields

And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of birds, and of everything that creepeth upon the ground, there went in two and two unto Noah into the ark, male and female, as God commanded Noah. And it came to pass after the seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second[6] month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights.

## FORTY DAYS OF RAIN

In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every bird after its kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh wherein is the breath of life. And they that went in, went in male and female of all flesh, as God commanded him: and Jehovah shut him in. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth. And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both birds, and cattle, and beasts, and every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of the spirit of life, of all that was on the dry land, died. And every living thing was destroyed that was upon the face of the ground, both man, and cattle, and creeping things, and birds of the heavens; and they were destroyed from the earth: and Noah only was left, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days.

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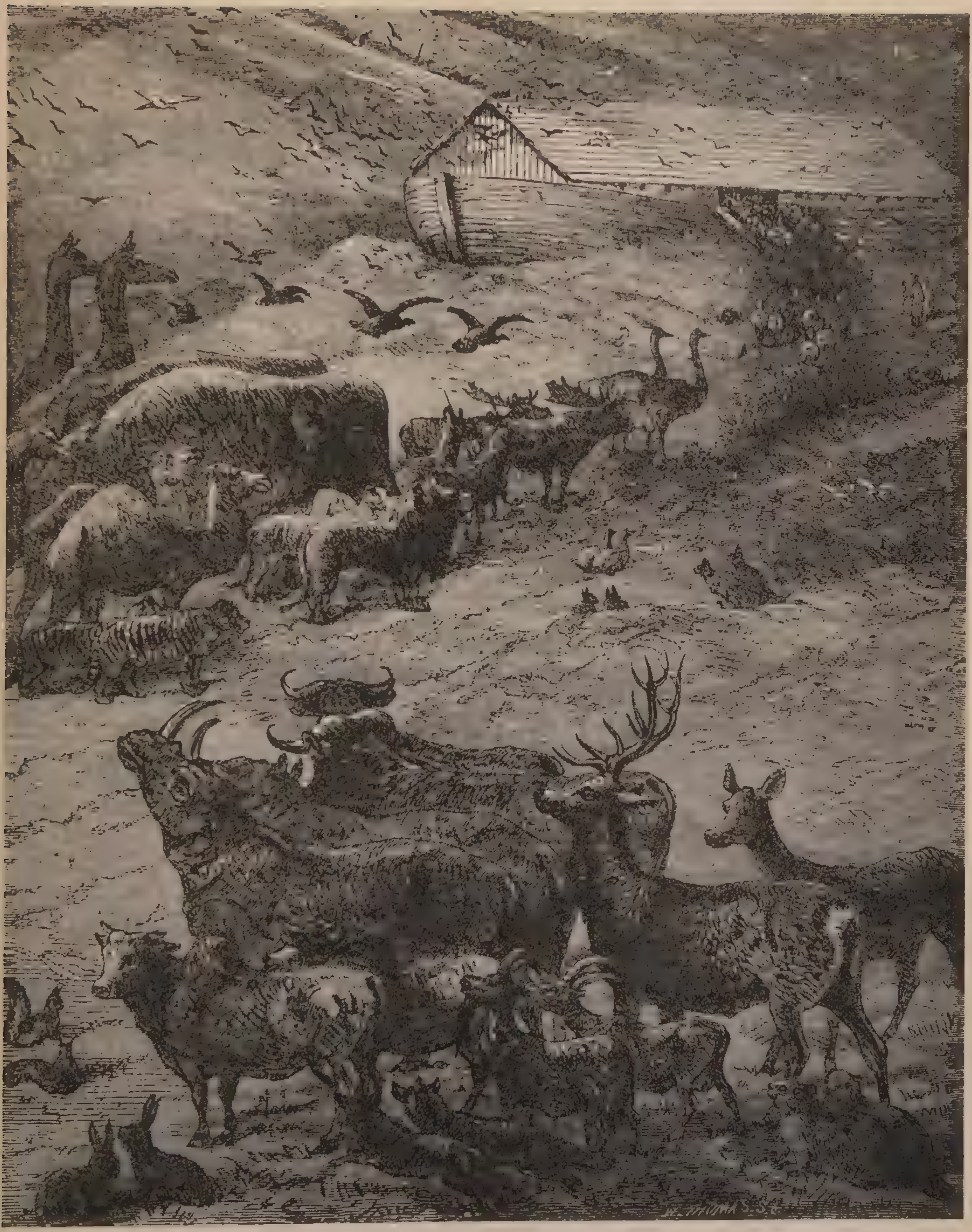
[6] "Second month" — probably the second month of the Hebrew civil year, afterwards called Marchesvan or Hesvan. This would fix the time of entering the ark as about November 7 of our calendar—a time of the year well adapted for collecting the stores of food needed.



THE ANIMALS ENTERING THE ARK

THE RETURN OF THE DOVE TO THE ARK
From a painting by Oppenheim

# LAND AGAIN APPEARS

*Genesis 8*

AND God remembered Noah, and all the beasts, and all the cattle that were with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually: and after the end of a hundred and fifty days the waters decreased. And the ark rested in the seventh month,[1] on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month,[2] on the first day of the month, were the tops of the mountains seen.

## THE RAVEN AND THE DOVE

AND it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, and it went forth to and fro, until the waters were dried up from off the earth. And he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him to the ark; for the waters were on the face of the whole earth: and he put forth his hand, and took her, and brought her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him at eventide; and, lo, in her mouth an olive-leaf plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days, and sent forth the dove; and she returned not again unto him any more.

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[1] "Seventh month" = the month of Nisan or Abib; therefore it was about May 7 of our calendar when the ark rested upon Ararat.

[2] "Tenth month" = the month of Tammuz; therefore it was about June 21 of our calendar when the tops of the mountains were seen.

And it came to pass in the six hundred and first year, in the first month,[3] the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dried. And in the second month,[4] on the seven and twentieth day of the month, was the earth dry.

# THE RAINBOW PROMISE

*Genesis 8 and 9*

And God spake unto Noah, saying, Go forth from the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee of all flesh, both birds, and cattle, and every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every bird, whatsoever moveth upon the earth, after their families, went forth out of the ark.

And Noah builded an altar unto Jehovah, and took of every clean beast, and of every clean bird, and offered burnt-offerings on the altar. And Jehovah smelled the sweet savor; and Jehovah said in his heart, I will not again curse the ground any more for man's sake, for that the imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the heavens; with all wherewith the ground teemeth, and all the fishes of the sea, into your hand are they delivered. Every moving thing that liveth shall be food for you; as the green herb have I given you all. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood, the blood of your lives, will I require; at the hand of every beast will I require it: and at the hand of man, even at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.

And the sons of Noah, that went forth from the ark, were Shem, and Ham, and Japheth: and

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[3] "First month" = the month of Tishri; therefore it was about September 21 of our calendar when the waters were dried up from the earth.

[4] "Second month" = Marchesvan or Hesvan; therefore this was about November 17 of our calendar—just a year after Noah entered the ark.

NOAH'S SACRIFICE AFTER THE DELUGE
From a painting by Daniel Maclise

Ham is the father of Canaan. These three were the sons of Noah: and of these was the whole earth overspread.

And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died.

# THE BEGINNING OF DIFFERENT LANGUAGES

## THE TOWER OF BABEL

*Genesis 11*

And the whole earth was of one language and of one speech. And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Come, let us make brick,[1] and burn them thoroughly. And they had brick

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[1] "Brick" — there is no stone in this district, and the ancient bricks and pottery found here are fine and well burned.

THE BUILDING OF BABEL
From a painting by J. J. Tissot

for stone, and slime[2] had they for mortar. And they said, Come, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth. And Jehovah came down to see the city and the tower, which the children of men builded. And Jehovah said, Behold, they are one people, and they have all one language; and this is what they begin to do: and now nothing will be withholden from them, which they purpose to do. Come, let us go down, and there confound their language, that they may not understand one another's speech. So Jehovah scattered them abroad from thence upon the face of all the earth: and they left off building the city. Therefore was the name of it called Babel;[3] because Jehovah did there confound the language of all the earth: and from thence did Jehovah scatter them abroad upon the face of all the earth.

THE TOWER OF BABEL AND THE CONFUSION OF TONGUES
From a painting by Hippolyte Flandrin

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[2] "Slime" = bitumen or asphalt; this is a natural production of the district and has an adhesive nature which makes it valuable in building.

[3] "Babel" = confusion

# THE STORY OF ABRAHAM

## THE CALL OF ABRAM

*Genesis 11 to 17*

[And Abram was the son of Terah, who was descended from Shem, the son of Noah.] Terah begat Abram, Nahor, and Haran; and Haran begat Lot. And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah. And Sarai had no child. And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. And Terah died in Haran.

Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten[1] in Haran; and they went forth into the land of Canaan. And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land. And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him. And he removed[2] from thence unto the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east: and there he builded an altar unto Jehovah, and called upon the name of Jehovah. And Abram journeyed, going on still toward the south.

ABRAHAM LEAVING HOME

And there was a famine in the land: and Abram went down into Egypt[3] to sojourn there; for the famine was sore in the land. And Pharaoh dealt well with Abram.

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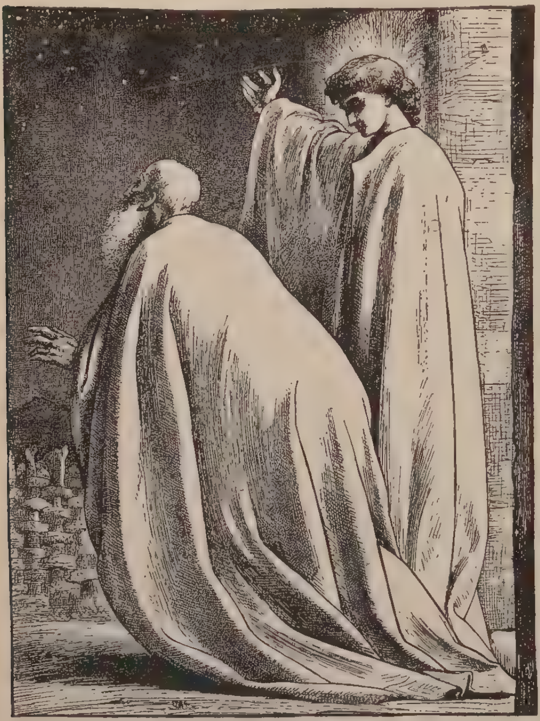
[1] "Souls that they had gotten" = the slaves and dependants.

[2] "Removed" — frequent removals were necessary in order to obtain fresh pasture for the cattle.

[3] "Egypt" — Egypt depended for its productiveness, not on local rains, but on the periodical overflowings of the Nile River. This advantage had made the Egyptians a powerful nation and given to them the control of the world's food supply in times of famines.

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South. And Abram was very rich in cattle, in silver, and in gold. And he went from the South even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Ai, unto the place of the altar, which he had made there at the first: and there Abram called on the name of Jehovah. And Lot also, who went with Abram had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the Plain of the Jordan, that it was well watered everywhere, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt, as thou goest unto Zoar. So Lot chose him all the Plain of the Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom. Now the men of Sodom were wicked and sinners against Jehovah exceedingly.



THE PROMISE TO ABRAHAM
From a painting by Lord Leighton

And Jehovah said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then may thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it. And Abram moved his tent, and came and dwelt by the oaks of Mamre, which are in Hebron, and built there an altar unto Jehovah.

[After this there was a battle in the vale of Siddim, by the Dead Sea: four kings fought against five. And among the five were the kings of Sodom and Gomorrah, where Lot dwelt.]

## A LESSON FROM THE STARS

After these things the word of Jehovah came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, O Lord Jehovah, what wilt thou give me, seeing I go childless, and he that shall be possessor of my house is Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house[4] is mine heir. And, behold, the word of Jehovah came unto him, saying, This man shall not be thine heir; but he that [is thine own son] shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and number the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in Jehovah; and he reckoned it to him for righteousness. And he said unto him, I am Jehovah that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, O Lord Jehovah, whereby shall I know that I shall inherit it? And he said unto him, Take me a heifer three years old, and a she-goat three years old, and a ram three years old, and a turtle-dove, and a young pigeon. And he took him all these, and divided them in the midst, and laid each half over against the other: but the birds divided he not. And the birds of prey came down upon the carcasses, and Abram drove them away.

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[4] "One born in my house" = either Eliezer or his son, according to the custom of the country.

And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. And in the fourth generation they shall come hither again: for the iniquity of the Amorite is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold, a smoking furnace, and a flaming torch that passed between these pieces. In that day Jehovah made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

Now Sarai, Abram's wife, bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar. And Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, and gave her to Abram her husband to be his wife.[5]

And Hagar bare Abram a son: and Abram called the name of his son, whom Hagar bare, Ishmael.

## ISAAC IS PROMISED

And when Abram was ninety years old and nine, Jehovah appeared to Abram, and said unto him, I am God Almighty; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be the father of a multitude of nations. Neither shall thy name any more be called Abram,[6] but thy name shall be Abraham;[7] for the father of a multitude of nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.

And God said unto Abraham, And as for thee, thou shalt keep my covenant, thou, and thy seed after thee throughout their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee: every male among you shall be circumcised.

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai but Sarah[8] shall her name be. And I will bless her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and said unto God, Oh that Ishmael might live before thee! And God said, Nay, but Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant for his seed after him. And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set[9] time in the next year.

And Abraham took Ishmael his son, and every male among the men of Abraham's house, and circumcised [them] in the selfsame day, as God had said unto him.

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[5] "To be his wife" — this practise of having secondary wives was quite common in that country; but the social status of the secondary wife remained unchanged; if she were a slave, she did not gain her freedom. In this case of Hagar, she was still the personal slave of Sarai.

[6] "Abram" = exalted father.

[7] "Abraham" = father of a multitude.

[8] "Sarah" = princess.

[9] "Set" = same.

# TWO WICKED CITIES DESTROYED

*Genesis 18 and 19*

And Jehovah appeared unto him by the oaks of Mamre, as he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and, lo, three men stood over against him: and when he saw them, he ran to meet them from the tent door, and bowed himself to the earth, and said, My lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: let now a little water be fetched, and wash your feet,[1] and rest yourselves under the tree: and I will fetch a morsel of bread, and strengthen ye your heart; after that ye shall pass on: forasmuch as ye are come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto the servant; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

And [when they had eaten] the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And Jehovah said, Shall I hide from Abraham that which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him. And Jehovah said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

And the men turned from thence, and went toward Sodom: but Abraham stood yet before Jehovah. And Abraham drew near, and said, Wilt thou consume the righteous with the wicked? Peradventure there are fifty righteous within the city: wilt thou consume and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee: shall not the Judge of all the earth do right? And Jehovah said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes: peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, I will not destroy it, if I find there forty and five. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for the forty's sake. And he said, Oh let not the Lord be angry, and I will speak: peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: peradventure there shall be twenty found there. And he said, I will not destroy it for the twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: peradventure ten shall be found there. And he said, I will not destroy it for the ten's sake. And Jehovah went his way, as soon as he had left off communing with Abraham: and Abraham returned unto his place.

## ENTERTAINING ANGELS

And the two angels came to Sodom at even; and Lot sat in the gate[2] of Sodom: and Lot saw them; and rose up to meet them; and he bowed himself with his face to the earth; and he said, Behold now, my lords, turn aside, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your way. And they said, Nay; but we will abide in the street all night. And he urged them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whomsoever thou hast in the city, bring them out of the place: for we will destroy this place, because the cry of them is waxed great before Jehovah; and Jehovah hath sent us to destroy it. And Lot went out, and spake unto his sons-in-law, who married his daughters,[3] and said, Up, get you out of this place; for Jehovah will destroy the city. But he seemed unto his sons-in-law as one that mocked. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters that are here, lest thou be consumed in the iniquity[4] of the city. But he lingered; and the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, Jehovah being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life: look not behind thee, neither stay thou in all the Plain; escape to the mountain, lest thou be consumed. And Lot said unto them, Oh, not so, my lord: behold now, thy servant hath found favor in thy sight, and thou hast magnified thy loving-kindness, which thou hast showed unto me in saving my life; and I cannot escape to the mountain lest evil overtake me, and I die: behold now, this city is near to flee unto, and it is a little one. Oh let me escape thither (is it not a little one?), and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow the city of which thou hast spoken. Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar.[5]

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[1] "Wash your feet" — this is the first attention required in a country where the people travel barefooted or with open sandals.

[2] "The gate" = the open space at the entrance to the town; it was the public resort for business or pleasure, and the place where the king or judges sat to administer justice.

The sun was risen upon the earth when Lot came unto Zoar. Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven; and he overthrew those cities, and all the Plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt.[6] And Abraham gat up early in the morning to the place where he had stood before Jehovah: and he looked toward Sodom and Gomorrah, and toward all the land of the Plain, and beheld, and, lo, the smoke of the land went up as the smoke of a furnace.

And it came to pass, when God destroyed the cities of the Plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt.

## HAGAR AND ISHMAEL SENT INTO THE DESERT

*Genesis 21*

And Jehovah visited Sarah as he had said, and Jehovah did unto Sarah as he had spoken. And Sarah bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

And the child grew, and was weaned: and Abraham made a great feast on the day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, whom she had borne unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this handmaid and her son: for the son of this handmaid shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight on account of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy handmaid; in all that Sarah saith unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the handmaid will I make a nation, because he is thy seed. And Abraham rose up early in the morning, and took bread and a bottle[1] of water, and gave it unto Hagar, putting it on her shoulder, and gave her the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. And the water in the bottle was spent, and she cast[2] the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not look upon the death of the child. And she sat over against him, and lifted up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

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[3] "Daughters" — Lot probably had other daughters who perished with their husbands in the destruction of the city.

[4] "Iniquity" = punishment.

[5] "Zoar" = little.

[6] "Pillar of salt" — Lot's wife disobeyed and was suddenly struck dead, and her form became incrusted with the bituminous ash or "salt" which was falling on the region being destroyed. This ash long preserved the body from decay.

[1] "Bottle" — not a glass-bottle, but one formed of a kid-skin, the legs of which met over the shoulder of the wearer.

[2] "Cast" = laid.

Arise, lift up the lad, and hold him in thy hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad, and he grew; and he dwelt in the wilderness, and became, as he grew up, an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

## A SEVERE TEST OF FAITH

*Genesis 22*

And it came to pass after these things, that God did prove Abraham, and said unto him, Abraham; and he said, Here am I. And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. On the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold, the fire and the wood: but where is the lamb for a burnt-offering? And Abraham said, God will provide himself the lamb for a burnt-offering, my son: so they went both of them together.

"GOD WILL PROVIDE THE LAMB, MY SON"

And they came to the place which God had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and, behold, behind him a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of Jehovah it shall be provided.[1] And the angel of Jehovah called unto Abraham a second time out of heaven, and said, By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

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[1] "In the mount of Jehovah, it shall be provided" = "In the mount Jehovah shall provide." This is the equivalent of our English proverb: "Man's extremity is God's opportunity."

ABRAHAM SENDING HAGAR AWAY
From a painting by Adriano van der Werf

# THE FIRST BIT OF THE PROMISED LAND IS PURCHASED

*Genesis 23*

And the life[1] of Sarah was a hundred and seven and twenty years: these were the years of the life of Sarah. And Sarah died in Kiriath-arba (the same is Hebron), in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham rose up from before his dead, and spake unto the children of Heth,[2] saying, I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him, Hear us, my lord; thou art a prince of God among us: in the choice of our sepulchres[3] bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. And Abraham rose up, and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for the full price let him give it to me in the midst of you for a possession of a burying-place. Now Ephron was sitting in the midst of the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the children of my people give I it thee: bury thy dead. And Abraham bowed himself down before the people of the land. And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt, I pray thee, hear me: I will give the price of the field; take it of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him, My lord, hearken unto me: a piece of land worth four hundred shekels of silver, what is that betwixt me and thee? bury therefore thy dead.

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver which he had named in the audience of the children of Heth, four hundred shekels of silver, current money with the merchant.

So the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the border thereof round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre (the same is Hebron), in the land of Canaan. And the field,[4] and the cave that is therein, were made sure unto Abraham for a possession of a burying-place by the children of Heth.

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[1] "Life" — Sarah is the only woman whose complete age is mentioned in the Bible.

[2] "Children of Heth" = the Hittites.

[3] "Sepulchres" — This was only a form of Oriental politeness, and they expected Abraham to refuse; for the tribes of Palestine restricted the use of their burial places each to its own tribe.

[4] "Field" — this was the only portion of land in Canaan which was owned by Abraham; its purchase showed Abraham's confidence that God would give the land to his descendants.

# THE STORY OF ISAAC AND HIS SONS

## HOW ISAAC FOUND REBEKAH

*Genesis 24 and 25*

And Abraham was old,[1] and well stricken in age: and Jehovah had blessed Abraham in all things. And Abraham said unto his servant, the elder of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and I will make thee swear by Jehovah, the God of heaven and the God of the earth, that thou wilt not take a wife for my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife for my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou that thou bring not my son thither again. Jehovah, the God of heaven, who took me from my father's house, and from the land of my nativity, and who spake unto me, and who sware unto me, saying, Unto thy seed will I give this land; he will send his angel before thee, and thou shalt take a wife for my son from thence. And if the woman be not willing to follow thee, then thou shalt be clear from this my oath; only thou shalt not bring my son thither again. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning this matter.

And the servant took ten camels, of the camels of his master, and departed, and went to Mesopotamia, unto the city of Nahor. And he made the camels to kneel down without the city by the well of water at the time of evening, the time that women go out to draw water. And he said, O Jehovah, the God of my master Abraham, send me, I pray thee, good speed this day, and show kindness unto my master Abraham. Behold, I am standing by the fountain of water; and the daughters of the men of the city are coming out to draw water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master. And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon: and she went down [2] to the fountain, and filled her pitcher, and came up. And the servant ran to meet her, and said, Give me to drink, I pray thee, a little water from thy pitcher. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels. And the man looked steadfastly on her, holding his peace, to know whether Jehovah had made his journey prosperous or not. And it came to pass, as the camels had done drinking, that the man took a golden ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold, and said, Whose daughter art thou? tell me, I pray thee. Is there room in thy father's house for us to lodge in? And she said unto him, I am the daughter of

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[1] "Old" — one hundred forty years of age.

[2] "Went down" — in the East many wells are inclosed, and reached by a long flight of steps.

*Courtesy of M. Knœdler & Co.*

REBECCA AND ELIEZER
From a painting by A. Cabanel

Bethuel the son of Milcah, whom she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in. And the man bowed his head, and worshipped Jehovah. And he said, Blessed be Jehovah, the God of my master Abraham, who hath not forsaken his loving-kindness and his truth toward my master: as for me, Jehovah hath led me in the way to the house of my master's brethren.

And the damsel ran, and told her mother's house according to these words. And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the fountain. And it came to pass, when he saw the ring, and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he was standing by the camels at the fountain. And he said, Come in, thou blessed of Jehovah; wherefore standest thou without? for I have prepared the house, and room for the camels. And the man came into the house, and he [3] ungirded the camels; and he gave straw and provender for the camels, and water to wash his feet and the feet of the men that were with him. And there was set food before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on. And he said, I am Abraham's servant. And Jehovah hath blessed my master greatly; and he is become great: and he hath given him flocks and herds, and silver and gold, and men-servants and maid-servants, and camels and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife for my son of the daughters of the Canaanites, in whose land I dwell: but thou shalt go unto my father's house, and to my kindred, and take a wife for my son. And I said unto my master, Peradventure the woman will not follow me. And he said unto me, Jehovah, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: then shalt thou be clear from my oath, when thou comest to my kindred; and if they give her not to thee, thou shalt be clear from my oath. And I came this day unto the fountain, and said, O Jehovah, the God of my master Abraham, if now thou do prosper my way which I go: behold, I am stand-

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[3] "He" = Laban, either personally or through his servants.

THE PATRIARCH IN THE DESERT: EVENING
From a painting by Gustave Guillamet

ing by the fountain of water; and let it come to pass, that the maiden that cometh forth to draw, to whom I shall say, Give me, I pray thee, a little water from thy pitcher to drink; and she shall say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom Jehovah hath appointed for my master's son. And before I had done speaking in my heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the fountain, and drew: and I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ring upon her nose, and the bracelets upon her hands. And I bowed my head, and worshipped Jehovah, and blessed Jehovah, the God of my master Abraham, who had led me in the right way to take my master's brother's daughter for his son. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

THE DEPARTURE OF REBEKAH

Then Laban and Bethuel answered and said, The thing proceedeth from Jehovah; we cannot speak unto thee bad or good.[4] Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as Jehovah hath spoken. And it came to pass, that, when Abraham's servant heard their words, he bowed himself down to the earth unto Jehovah. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. And he said unto them, Hinder me not, seeing Jehovah hath prospered my way; send me away that I may go to my master. And they said, We will call the damsel, and inquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister, and her nurse,[5] and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Our sister, be thou the mother of thousands of ten thousands, and let thy seed possess the gate of those that hate them.

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. And Isaac came from the way of Beer-lahai-roi; for he dwelt in the land of the South. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, there were camels coming. And Rebekah lifted up her eyes, and when she saw Isaac, she alighted from the camel. And she said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my master: and she took her veil,[6] and covered herself. And the servant told Isaac all the things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

And Abraham gave all that he had unto Isaac. And these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years. And Abraham gave up the ghost, and died in a good old age, an old man, and full of years, and was gathered to his people. And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; the field which Abraham purchased of the children of Heth: there was Abraham buried, and Sarah his wife. And it came to pass after the death of Abraham, that God blessed Isaac his son: and Isaac dwelt by Beer-lahai-roi.

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[4] "We cannot speak unto thee bad or good" = we have no choice in the matter.

[5] "Nurse" — a personal attendant, exempt from the husband's control, was always considered of great importance in an Eastern family. The name of Rebekah's servant was Deborah.

[6] "Veil" — by dismounting and veiling herself, Rebekah showed the customary respect to Isaac as a chief and her future husband.

# JACOB AND ESAU, THE TWINS

*Genesis 25 to 27*

THE [sons of Isaac and Rebekah were Esau and Jacob and they were twins.]

And the boys grew: and Esau was a skillful hunter, a man of the field; and Jacob was a quiet man, dwelling in tents. Now Isaac loved Esau, because he did eat of his venison: and Rebekah loved Jacob.

## ESAU SELLS HIS BIRTHRIGHT

AND Jacob boiled pottage: and Esau came in from the field, and he was faint: and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint. And Jacob said, Sell me first thy birthright.[1] And Esau said, Behold, I am about to die: and what profit shall the birthright do to me? And Jacob said, Swear to me first; and he sware unto him: and he sold his birthright unto Jacob. And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: so Esau despised his birthright.

And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines, unto Gerar. And Jehovah appeared

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[1] "Birthright" = his chieftainship and his double share of the family property.

ESAU ASKING FOR JACOB'S POTTAGE
From a painting by J. J. Tissot

unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I sware unto Abraham thy father; and I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

And Isaac sowed in that land, and found in the same year a hundredfold: and Jehovah blessed him. And the man waxed great, and grew more and more until he became very great: and he had possessions of flocks, and possessions of herds, and a great household: and the Philistines envied him. Now all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped, and filled with earth. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there.

And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. And Isaac's servants digged in the valley, and found there a well of springing water. And the herdsmen of Gerar strove with Isaac's herdsmen, saying, The water is ours: and he called the name of the well Esek, because they contended with him. And they digged another well, and they strove for that also: and he called the name of it Sitnah. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now Jehovah hath made room for us, and we shall be fruitful in the land.

And he went up from thence to Beer-sheba. And Jehovah appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. And he builded an altar there, and called upon the name of Jehovah, and pitched his tent there: and there Isaac's servants digged a well.

Then Abimelech went to him from Gerar, and Ahuzzath his friend, and Phicol the captain of his host. And Isaac said unto them, Wherefore are ye come unto me, seeing ye hate me, and have sent me away from you? And they said, We saw plainly that Jehovah was with thee: and we said, Let there now be an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee, that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of Jehovah. And he made them a feast, and they did eat and drink. And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace. And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. And he called it Shibah: therefore the name of the city is Beer-sheba unto this day.

And when Esau was forty years old he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite: and they were a grief of mind unto Isaac and to Rebekah.

## JACOB DECEIVES HIS FATHER

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his elder son, and said unto him, My son: and he said unto him, Here am I. And he said, Behold now, I am old, I know not the day of my death. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me venison; and make me savory food, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savory food, that I may eat, and bless thee before Jehovah before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savory food for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, so that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy

JACOB'S DECEPTION
From a painting by G. Horst

curse, my son; only obey my voice, and go fetch me them. And he went, and fetched, and brought them to his mother: and his mother made savory food, such as his father loved. And Rebekah took the goodly garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son; and she put the skins[2] of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave the savory food and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because Jehovah thy God sent me good speed. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said,

See, the smell of my son
Is as the smell of a field which Jehovah hath
  blessed:
And God give thee of the dew of heaven,
And of the fatness of the earth,
And plenty of grain and new wine:

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[2] "Skins" — the hair of the young of the Syrian goat is peculiarly soft and silky; in later days it was used by the Romans as a substitute for human hair.

Let peoples serve thee,
And nations bow down to thee:
Be lord over thy brethren,
And let thy mother's sons bow down to thee:
Cursed be everyone that curseth
thee,
And blessed be every one that blesseth thee.

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also made savory food, and brought it unto his father; and he said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau. And Isaac trembled very exceedingly, and said, Who then is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father, Bless me, even me also, O my father. And he said, Thy brother came with guile, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with grain and new wine have I sustained him: and what then shall I do for thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him,

Behold, of[3] the fatness[4] of the earth shall be
thy dwelling,
And of[3] the dew of heaven from above;
And by thy sword shalt thou live, and thou
shalt serve thy brother;
And it shall come to pass, when thou shalt
break loose,
That thou shalt shake his yoke from off thy
neck.

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be bereaved of you both[5] in one day?

## JACOB AND RACHEL

*Genesis 28 to 31*

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Paddan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful and multiply thee, that thou mayest be a company of peoples; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land of thy sojournings, which God gave unto Abraham. And Isaac sent away Jacob: and he went to Paddan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

### JACOB'S DREAM

AND Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep. And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it. And,

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[3] "Of" = away from.
[4] "Fatness" = fertile part.
[5] "Both" = one by murder, and the other by the avenger of blood.

JACOB LEAVING HOME

behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not.[1] And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven.

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar,[2] and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of the city was Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God, then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

## RACHEL THE SHEPHERDESS

Then Jacob went on his journey, and came to the land of the children of the east. And he looked, and, behold, a well in the field, and, lo, three flocks of sheep lying there by it; for out of that well they watered the flocks: and the stone[3] upon the well's mouth was great. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in its place. And Jacob said unto them, My brethren, whence are ye? And they said, Of Haran are we. And he said unto them, Know ye Laban the son[4] of Nahor? And

JACOB DREAMS

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[1] "I knew it not" = I thought when I left my father's house, that I had left Jehovah behind; but lo! he is here!

[2] "Pillar" — such pillars are frequent in Eastern countries, and it is deemed most offensive and unfortunate to remove one.

[3] "Stone" — this protected the well from dirt and from drifting sand, and it was a custom that the cover could only be removed at certain times and in the presence of the owner or his representative.

[4] "Son" = descendant; Laban was the son of Bethuel and the grandson of Nahor.

they said, We know him. And he said unto them, Is it well with him? And they said, It is well: and, behold, Rachel his daughter cometh with the sheep. And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. And they said, We cannot, until all the flocks be gathered together, and they roll the stone from the well's mouth; then we water the sheep. While he was yet speaking with them Rachel came with her father's sheep; for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father's brother,[5] and that he was Rebekah's son: and she ran and told her father.

JACOB AND RACHEL

## JACOB GIVES THE LABOR OF SEVEN YEARS FOR RACHEL

And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month. And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. And Leah's eyes were tender;[6] but Rachel was beautiful and well-favored. And Jacob loved Rachel; and he said, I will serve[7] thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

## THE UNWANTED BRIDE

And Jacob said unto Laban, Give me my wife, for my days are fulfilled. And Laban gathered together all the men of the place, and made a feast. And it came to pass that he took Leah his daughter, and brought her to him. [And when Jacob knew that Leah had been given to him instead of Rachel] he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled[8] me? And Laban said, It is not so done in our place, to give the younger before the first-born. We will give thee [Rachel] also for the service which thou shalt serve with me yet seven other years. And he gave him Rachel his daughter to wife. And [Jacob] loved Rachel more than Leah, and served with [Laban] yet seven other years.

[And Leah had four sons, Reuben, Simeon, Levi and Judah, while as yet Rachel had no child. And Rachel envied her sister, and she gave Jacob her maid Bilhah to wife, and Bilhah bore two sons to Jacob, Dan and Naphtali. Then Leah took Zilpah her maid, and gave her to Jacob to wife. And Zilpah bare Jacob two sons, Gad and Asher, and afterward Leah bare Issachar and Zebulun, and a daughter, whom she named Dinah. At length Rachel also had a son, and called his name Joseph.]

## JACOB BECOMES RICH

And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. Give me my wives and my children for whom I have served thee, and let me go: for thou knowest my service wherewith I have served thee. And Laban said unto him, If now I have found favor in thine eyes, tarry: for I have divined that Jehovah hath blessed me for thy sake. And he said, Appoint me thy wages, and I will give it. And he said unto

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[5] "Brother" = near relative; Jacob was Laban's nephew.
[6] "Tender" = weak.
[7] "Serve" — it was the custom in the East to purchase a bride; but if the husband had not wealth, he bought her by giving services to her father.
[8] "Beguiled" — this deception was easy because the bride, according to custom, was wholly covered by a large veil.

RACHEL AT THE WELL
From a painting by H. R. Mileham

him, Thou knowest how I have served thee, and how thy cattle have fared with me. For it was little which thou hadst before I came, and it hath increased unto a multitude; and Jehovah hath blessed thee whithersoever I turned: and now when shall I provide for mine own house also? And he said, What shall I give thee? And Jacob said, Thou shalt not give me aught: if thou wilt do this thing for me, I will again feed thy flock and keep it. I will pass through all thy flock to-day, removing from thence every speckled and spotted one, and every black one among the sheep, and the spotted and speckled among the goats: and of such shall be my hire. So shall my righteousness answer for me hereafter, when thou shalt come concerning my hire that is before thee: every one that is not speckled and spotted among the goats, and black among the sheep, that, if found with me, shall be counted stolen. And Laban said, Behold, I would it might be according to thy word. And he[9] removed that day the he-goats that were ringstreaked and spotted, and all the she-goats that were speckled and spotted, every one that had white in it, and all the black ones among the sheep, and gave them into the hand of his sons; and he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

JACOB
From a painting by J. J. Tissot

And Jacob increased exceedingly, and had large flocks, and maid-servants and men-servants, and camels and asses.

And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. And Jacob beheld the countenance of Laban, and, behold, it was not toward him as beforetime. And Jehovah said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. And Jacob sent and called Rachel and Leah to the field unto his flock, and said unto them, I see your father's countenance, that it is not toward me as beforetime; but the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten[10] times; but God suffered him not to hurt me. If he said thus, The speckled shall be thy wages; then all the flock bare speckled: and if he said thus, The ringstreaked shall be thy wages; then bare all the flock ringstreaked. Thus God hath taken away the cattle of your father, and given them to me.

## JACOB RETURNS TO HIS FATHER'S HOME

THEN Jacob rose up, and set his sons and his wives upon the camels; and he carried away all his cattle, and all his substance which he had gathered, the cattle of his getting, which he had gathered in Paddan-aram, to go to Isaac his father unto the land of Canaan. Now Laban was gone to shear his sheep: and Rachel stole the teraphim[11] that were her father's. And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. So he fled with all that he had; and he rose up, and passed over the River,[12] and set his face toward the mountain of Gilead.

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[9] "He" = Laban.

[10] "Ten" = a great many; the figure is used as a round number.

And it was told Laban on the third day that Jacob was fled. And he took his brethren with him, and pursued after him seven days' journey; and he overtook him in the mountain of Gilead. And God came to Laban the Syrian in a dream of the night, and said unto him, Take heed to thyself that thou speak not to Jacob either good or bad.[13] And Laban came up with Jacob. Now Jacob had pitched his tent in the mountain: and Laban with his brethren encamped in the mountain of Gilead. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters as captives of the sword? Wherefore didst thou flee secretly, and steal away from me, and didst not tell me, that I might have sent thee away with mirth and with songs, with tabret and with harp; and didst not suffer me to kiss my sons and my daughters? now hast thou done foolishly. It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take heed to thyself that thou speak not to Jacob either good or bad. And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods? And Jacob answered and said to Laban, Because I was afraid: for I said, Lest thou shouldest take thy daughters from me by force. With whomsoever thou findest thy gods, he shall not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them.

And Laban searched, but found not the teraphim.

And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast hotly pursued after me? Whereas thou hast felt about all my stuff, what hast thou found of all thy household stuff? Set it here before my brethren and thy brethren, that they may judge betwixt us two. These twenty years have I been with thee; in the day the drought consumed me, and the frost by night; and my sleep fled from mine eyes. These twenty years[14] have I been in thy house; I served thee fourteen years for thy two daughters, and six years for thy flock: and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely now hadst thou sent me away empty. God hath seen mine affliction and the labor of my hands, and rebuked thee yesternight.

And Laban answered and said unto Jacob, The daughters are my daughters, and the children are my children, and the flocks are my flocks, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children whom they have borne? And now come, let us make a covenant, I and thou; and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made a heap: and they did eat there by the heap. And Laban said, This heap is witness between me and thee this day. Therefore was the name of it called Galeed: and Mizpah, for he said, Jehovah watch between me and thee, when we are absent one from another. If thou shalt afflict my daughters, and if thou shalt take wives besides my daughters, no man is with us; see, God is witness betwixt me and thee. And Laban said to Jacob, Behold this heap, and behold the pillar, which I have set betwixt me and thee. This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the Fear of his father Isaac. And Jacob offered a sacrifice in the mountain, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mountain. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

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[11] "Teraphim" = images; these appear to have been images with a human head, and were used as family idols.

[12] "The River" = the Euphrates.

[13] "Good or bad" — neither coax him nor deter him from his purpose.

[14] "Twenty years" — probably not the same twenty years to which he has just referred; Jacob probably served Laban forty years in all.

# JACOB AND ESAU MEET AFTER FORTY YEARS

*Genesis 32*

And Jacob went on his way, and the angels of God met him. And Jacob said when he saw them, This is God's host: and he called the name of that place Mahanaim.[1]

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom. And he commanded them, saying, Thus shall ye say unto my lord Esau: Thus saith thy servant Jacob, I have sojourned with Laban, and stayed until now: and I have oxen, and asses, and flocks, and men-servants, and maid-servants: and I have sent to tell my lord, that I may find favor in thy sight. And the messengers returned to Jacob, saying, We came to thy brother Esau, and moreover he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and was distressed: and he divided the people that were with him, and the flocks, and the herds, and the camels, into two companies; and he said, If Esau come to the one company, and smite it, then the company which is left shall escape. And Jacob said, O God of my father Abraham, and God of my father Isaac, O Jehovah, who saidst unto me, Return unto thy country, and to thy kindred, and I will do thee good: I am not worthy of the least of all the loving-kindnesses, and of all the truth, which thou has showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two companies. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he come and smite me, the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

And he lodged there that night, and took of that which he had with him a present for Esau his brother: two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels and their colts, forty cows and ten bulls, twenty she-asses and ten foals. And he delivered them into the hand of his servants, every drove by itself, and said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? then thou shalt say, They are thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, he also is behind us. And he commanded also the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him; and ye shall say, Moreover, behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept me. So the present passed over before him: and he himself lodged that night in the company.

## WRESTLING WITH AN ANGEL

And he rose up that night, and took his two wives, and his two handmaids, and his eleven children, and passed over the ford of the Jabbok.[2] And he took them, and sent them over the stream, and sent over that which he had. And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and has prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel:[3] for, said he, I have seen God face to face, and my life is preserved.[4] And the sun rose upon him as he passed over Penuel,[5] and he limped upon his thigh.

## BROTHER FORGIVES BROTHER

And Jacob lifted up his eyes, and looked, and, behold, Esau was coming, and with him four hun-

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[1] "Mahanaim" = two hosts, or two companies (his own and the angels).

[2] "The Jabbok" — the Jabbok is a rapid but narrow stream, flowing into the Jordan from the East.

[3] "Peniel" = the face of God.

[4] "Preserved" — it was a prevailing belief that no one could see any manifestation of God, and live.

[5] "Penuel" = Peniel.

JACOB'S PRAYER
From a painting by Gustave Doré

dred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he himself passed over before them, and bowed himself to the ground seven times,[6] until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children; and said, Who are these with thee? And he said, The children whom God hath graciously given thy servant. Then the handmaids came near, they and their children, and they bowed themselves. And Leah also and her children came near, and bowed themselves; and after came Joseph near and Rachel, and they bowed themselves. And he said, What meanest thou by all this company which I met? And he said, To find favor in the sight of my lord. And Esau said, I have enough, my brother; let that which thou hast be thine. And Jacob said, Nay, I pray thee, if now I have found favor in thy sight, then receive my present at my hand; forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me. Take, I pray thee, my gift that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged [7] him, and he took it. And he said, Let us take our journey, and let us go, and I will go before thee. And he said unto him, My lord knoweth that the children are tender, and that the flocks and herds with me have their young: and if they overdrive them one day, all the flocks will die. Let my lord, I pray thee, pass over before his servant: and I will lead on gently, according to the pace of the cattle that are before me and according to the pace of the children, until I come unto my lord unto Seir. And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find favor [8] in the sight of my lord. So Esau returned that day on his way unto Seir. And Jacob journeyed to Succoth, and built him a house, and made booths [9] for his cattle: therefore the name of the place is called Succoth.

ESAU GREETS JACOB

And Jacob came in peace to the city of Shechem, which is in the land of Canaan. And he bought the parcel of ground, where he had spread his tent, for a hundred pieces of money. And he erected there an altar, and called it El-Elohe-Israel.[10]

And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, who appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the foreign gods that are among you, and purify yourselves, and change your garments: and let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the foreign gods which were in their hand, and the rings which were in their ears; and Jacob hid them under the oak which was by Shechem. And they journeyed: and a terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob, [for Simeon and Levi had slain the men of Shechem, and spoiled their city, because the prince of the country had taken away their sister Dinah]. So Jacob came to Luz, which is in the land of Canaan (the same is Beth-el), he and all the people that were with him. And he built there an altar, and called the place El-beth-el; because there God was revealed unto him, when he fled from the face of his brother. And Deborah Rebekah's nurse died, and she was buried below Beth-el under the oak: and the name of it was called Allon-bacuth.[11]

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[6] "Seven times" — an act of submission to his older brother.

[7] "Urged" — the acceptance of a gift is considered of peculiar importance in the East, as a ratification of friendship.

[8] "Let me find favor" = pardon me for declining the offer.

[9] "Booths" — shelter for the cattle was necessary because the rainy season was approaching.

[10] "El-Elohe-Israel" = God, the god of Israel; Jacob is using his new name and associating it with the worship of God.

[11] "Allon-bacuth" = the oak of weeping.

JACOB WRESTLING WITH THE ANGEL
From a painting by Edward von Gebhardt

# JACOB'S NAME IS CHANGED TO ISRAEL

*Genesis 35 and 36*

And God appeared unto Jacob again, when he came from Paddan-aram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave unto Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he spake with him. And Jacob set up a pillar in the place where he spake with him, a pillar of stone: and he poured out a drink-offering thereon, and poured oil thereon. And Jacob called the name of the place where God spake with him, Beth-el.

And they journeyed from Beth-el; and there was still some distance to come to Ephrath: and Rachel [bore Jacob another son]. And it came to pass, as her soul was departing (for she died), that she called his name Ben-oni:[1] but his father called him Benjamin.[2] And Rachel died, and was buried in the way to Ephrath (the same is Beth-lehem). And Jacob set up a pillar upon her grave: the same is the Pillar of Rachel's grave unto this day. And Israel journeyed, and spread his tent beyond the tower of Eder.[3]

Now the sons of Jacob were twelve: the sons of Leah: Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun; the sons of Rachel: Joseph and Benjamin; and the sons of Bilhah, Rachel's handmaid: Dan and Naphtali; and the sons of Zilpah, Leah's handmaid: Gad and Asher: these are the sons of Jacob, that were born to him in Paddan-aram. And Jacob came unto Isaac his father to Mamre, to Kiriath-arba (the same is Hebron), where Abraham and Isaac sojourned.

And the days of Isaac were a hundred and fourscore years. And Isaac gave up the ghost, and died, and was gathered unto his people, old and full of days: and Esau and Jacob his sons buried him.

And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and all his beasts, and all his possessions, which he had gathered in the land of Canaan; and went into a land away from his brother Jacob. For their substance was too great for them to dwell together; and the land of their sojournings could not bear them because of their cattle. And Esau dwelt in mount Seir: Esau is Edom.

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[1] "Ben-oni" = the son of my sorrow.

[2] "Benjamin" = the son of old age, or the son of my right hand.

[3] "Tower of Eder" = the tower from which the sheep were watched; this was near Bethlehem.

# THE STORY OF JOSEPH

## JOSEPH THE DREAMER

*Genesis 37 to 40*

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan. Joseph, being seventeen years old, was feeding the flock with his brethren; and he was a lad with[1] the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought the evil report of them unto their father. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat[2] of many colors.[3] And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him.

### JOSEPH DREAMS

And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars made obeisance to me. And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father kept the saying in mind.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Are not thy brethren feeding the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go now, see whether it is well with thy brethren, and well with the flock; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.[4] And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I am seeking my brethren: tell me, I pray thee, where they are feeding the flock. And the man said, They are departed hence; for I heard them say, Let us go to Dothan.[5] And Joseph went after his brethren, and found them in Dothan.

### JEALOUSY LEADS TO HATRED

And they saw him afar off, and before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into one of the pits,[6] and we will say, An evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard it, and delivered him out of their hand, and said, Let us not take his life. And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him: that he might deliver him out of their hand, to restore him to his father. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph of his coat, the coat of many

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[1] "With" = compared with.

[2] "A coat" = a long garment with sleeves; it would be suitable for one who did not have to do laborious work.

[3] "Colors" — color is symbolic to the Oriental mind.

[4] "Shechem" — it was about fifty miles from Hebron to Shechem.

[5] "Dothan" — this was about twelve or fifteen miles further; the name means "two cisterns."

[6] "Pits" — these pits or water-holes were generally in part natural, but were often further dug, so that they were larger at the bottom than at the top.

JOSEPH'S COAT BROUGHT TO JACOB
From a painting by H. Warren

colors that was on him; and they took him, and cast him into the pit: and the pit was empty, there was no water in it.

And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a caravan of Ishmaelites was coming from Gilead,[7] with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh. And his brethren hearkened unto him. And there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces[8] of silver. And they brought Joseph into Egypt.

## JACOB GRIEVES FOR JOSEPH

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.[9] And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed a he-goat, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father, and said, This have we found: know now whether it is thy son's coat or not. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt torn in pieces. And Jacob rent his garments, and put sackcloth upon his [body], and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down to Sheol[10] to my son mourning. And his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard.

## A TRUSTED SLAVE

And Jehovah was with Joseph, and he was a prosperous man; and he was in the house[11] of his master the Egyptian. And his master saw that Jehovah was with him, and that Jehovah made all that he did to prosper in his hand. And

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[7] "From Gilead . . . to Egypt" — this line of commercial communication is probably one of the most ancient in the world.

[8] "Twenty pieces" = probably twenty shekels, and if so, worth about twelve dollars in American money.

[9] "Rent his clothes" — this was a sign of mourning in the Orient; the outer or inner garment, or both, were torn down the front from neck to girdle. The Jews now make on the right side a slit downward, the length of the width of a hand.

[10] "Sheol" = the place of the departed.

[11] "House" — this was a better situation than that of field-slave.

JOSEPH SOLD BY HIS BROTHERS
From a painting by H. Schopin

Joseph found favor in his sight, and he ministered unto him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he made him overseer in his house, and over all that he had, that Jehovah blessed the Egyptian's house for Joseph's sake; and the blessing of Jehovah was upon all that he had, in the house and in the field. And he left all that he had in Joseph's hand; and he knew not aught that was with him, save the bread[12] which he did eat. And Joseph was comely, and well-favored.[13]

## FALSELY ACCUSED

[And the wife of Potiphar tempted Joseph to sin.] But he refused, and said unto his master's wife, Behold, my master knoweth not what is with me in the house, and he hath put all that he hath into my hand: he is not greater in this house than I; how then can I do this great wickedness, and sin against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her. [Then did she accuse him falsely to her husband.]

And it came to pass, when his master heard the words of his wife, his wrath was kindled. And Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound: and he was there in the prison. But Jehovah was with Joseph, and showed kindness unto him, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to anything that was under his hand, because Jehovah was with him; and that which he did, Jehovah made it to prosper.

## DREAMS THAT CAME TRUE

And it came to pass after these things, that the butler of the king of Egypt and his baker offended their lord the king of Egypt. And Pharaoh was wroth against his two officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he ministered unto them: and they continued a season in ward. And they dreamed a dream both of them, each man his dream, in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison. And Joseph came in unto them in the morning, and saw them, and, behold, they were sad. And he asked Pharaoh's officers that were with him in ward in his master's house, saying, Wherefore look ye so sad to-day? And they said unto him, We have dreamed a dream, and there is none that can interpret it. And Joseph said unto them, Do not interpretations belong to God? tell it me, I pray you.

And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and its blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, This is the interpretation of it: the three branches are three days; within yet three days shall Pharaoh lift up thy head, and restore thee unto thine office: and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler. But have me in thy remembrance when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, three baskets of white bread were on my head: and in the uppermost basket there was of all manner of baked food for Pharaoh; and the birds did eat them out of the basket upon my head. And Joseph answered and said, This is the interpretation thereof: the three baskets are three days; within yet three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee. And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and the head of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

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[12] "Save the bread" — Joseph was given charge of all his master's personal affairs, except the preparation of the food, and he was not given the supervision of this because the method of preparing food for an Egyptian family differed from that to which he was accustomed.

[13] "Well-favored" = beautiful in form and face.

# FROM PRISON TO RULER

*Genesis 41*

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.[1] And, behold, there came up out of the river seven kine, well-favored and fat-fleshed; and they fed in the reed-grass. And, behold, seven other kine came up after them out of the river, ill-favored and lean-fleshed, and stood by the other kine upon the brink of the river. And the ill-favored and lean-fleshed kine did eat up the seven well-favored and fat kine. So Pharaoh awoke. And he slept and dreamed a second time: and, behold, seven ears of grain came up upon one stalk, rank[2] and good. And, behold, seven ears, thin and blasted with the east wind,[3] sprung up after them. And the thin ears swallowed up the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the house of the captain of the guard, me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was with us there a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored[4] unto mine office, and him he hanged.

## THE KING SENDS FOR JOSEPH

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved[5] himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that when thou hearest a dream thou canst interpret it. And Joseph answered Pharaoh, saying, It is not in me: God will give Pharaoh an answer of peace. And Pharaoh spake unto Joseph, In my dream, behold, I stood upon the brink of the river: and, behold, there came up out of the river seven kine, fat-fleshed and well-favored; and they fed in the reed-grass: and, behold, seven other kine came up after them, poor and very ill-favored and lean-fleshed, such as I never saw in all the land of Egypt for badness: and the lean and ill-favored kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favored, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up upon one stalk, full and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the thin ears swallowed up the seven good ears: and I told it unto the magicians; but there was none that could declare it to me.

And Joseph said unto Pharaoh, The dream of Pharaoh is one: what God is about to do he hath declared unto Pharaoh. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven lean and ill-favored kine that came up after them are seven years, and also the seven empty ears blasted with the east wind; they shall be seven years of famine. That is the thing which I spake unto Pharaoh: what God is about to do he hath showed unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine which followeth; for it shall be very grievous. And for that the dream was doubled unto Pharaoh, it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this and let him appoint overseers over the land, and take up the fifth part[6] of the land of Egypt in the seven plenteous years. And let them gather all the food of these good years that come, and lay up grain under the hand of Pharaoh for food in the cities, and let them keep it. And the food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

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[1] "The river" = the Nile.

[2] "Rank" = fat.

[3] "East wind" — this came from over the hot and sandy deserts.

[4] "Restored" = foretold my restoration.

[5] "Shaved" — this was in compliance with the national court-customs; the Egyptians were most particular about shaving, but the Hebrews wore their beards long.

JOSEPH INTERPRETING PHARAOH'S DREAM
From a painting by Harold Speed

## VICEROY OF EGYPT

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his signet ring[7] from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he set him over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphenath-paneah; and he gave him to wife Asenath, the daughter of Poti-phera priest of On. And Joseph went out over the land of Egypt.

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph laid up grain as the sand of the sea, very much, until he left off numbering; for it was without number. And unto Joseph were born two sons before the year of famine came, whom Asenath, the daughter of Poti-phera priest of On, bare unto him. And Joseph called the name of the first-born Manasseh: For, said he, God hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath made me fruitful in the land of my affliction.

# HELPING OTHERS

*Genesis 41 to 45*

And the seven years of plenty, that was in the land of Egypt, came to an end. And the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: and Joseph opened all the store-houses, and sold unto the Egyptians; and the famine was sore in the land of Egypt. And all countries came into Egypt to Joseph to buy grain, because the famine was sore in all the earth.

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[6] "Fifth part" — this would be sufficient to take care of Egypt in the years of famine, because in ordinary years Egypt exported great quantities of grain, and now she was to have seven years of extra-ordinary crops.

[7] "Signet ring" — documents at that time were not signed with ink or a substitute fluid, but were made authoritative with an impression (or seal) made with a signet. Therefore when Joseph used this signet ring given him by Pharaoh, the result would be as important as if Pharaoh himself had sealed the document.

## JOSEPH'S BROTHERS COME TO HIM FOR FOOD

Now Jacob saw that there was grain in Egypt, and Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is grain in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy grain from Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren for he said, Lest peradventure harm befall him. And the sons of Israel came to buy among those that came: for the famine was in the land of Canaan. And Joseph was the governor over the land; he it was that sold to all the people of the land. And Joseph's brethren came, and bowed down themselves to him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly with them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, We thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be bound, that your words may be proved, whether there be truth in you: or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days.

And Joseph said unto them the third day, This do, and live; for I fear God: if ye be true men, let one of your brethren be bound in your prison-house; but go ye, carry grain for the famine of your houses: and bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. And they said one to another, We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore also, behold, his blood is required. And they knew not that Joseph understood them; for there was an interpreter between them. And he turned himself about from them, and wept; and he returned to them, and spake to them, and took Simeon from among them, and bound him before their eyes. Then Joseph commanded to fill their vessels with grain, and to restore every man's money into his sack, and to give them provision for the way: and thus was it done unto them.

## FEAR-INSPIRING EVENTS

AND they laded their asses with their grain, and departed thence. And as one of them opened his sack to give his ass provender in the lodging-place,[1] he espied his money; and, behold, it was in the mouth of his sack. And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they turned trembling one to another, saying, What is this that God hath done unto us? And they came unto Jacob their father unto the land of Canaan, and told him all that had befallen them, saying, The man, the lord of the land, spake roughly with us, and took us for spies of the country. And we said unto him, We are true men; we are no spies: we are twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the land, said unto us, Hereby shall I know that ye are true men: leave one of your brethren with me, and take grain for the famine of your houses, and go your way; and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic in the land.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when they and their father saw their bundles of money, they were afraid. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he only is left: if harm befall him by the way in which ye go, then will ye bring down my gray hairs with sorrow to Sheol.[2]

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[1] "Lodging-place" — a place near a well, where travelers were accustomed to spend the night; each attended to the needs of himself and his beasts.

## BENJAMIN BROUGHT TO JOSEPH

And the famine was sore in the land. And it came to pass, when they had eaten up the grain which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down; for the man said unto us, Ye shall not see my face, except your brother be with you. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked straitly concerning ourselves, and concerning our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we in any wise know that he would say, Bring your brother down? And Judah said unto Israel his father, Send the lad[3] with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely we had now returned a second time. And their father Israel said unto them, If it be so now, do this: take of the choice fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spicery and myrrh, nuts, and almonds; and take double money in your hand; and the money that was returned in the mouth of your sacks carry again in your hand; peradventure it was an oversight: take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may release unto you your other brother and Benjamin. And if I be bereaved of my children, I am bereaved. And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

## THE SECOND VISIT TO EGYPT

And when Joseph saw Benjamin with them, he said to the steward of his house, Bring the men into the house, and slay, and make ready; for the men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men to Joseph's house. And the men were afraid, because they were brought to Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they spake unto him at the door of the house, and said, Oh, my lord, we came indeed down at the first time to buy food: and it came to pass, when we came to the lodging-place, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hand to buy food: we know not who put our money in our sacks. And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph's coming at noon: for they heard that they should eat bread there.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed down themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they said, Thy servant our father is well, he is yet alive. And they bowed the head, and made obeisance. And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said, Is this your youngest brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his heart yearned over his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and came out; and he refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, that did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one with another. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

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[2] "Sheol" = the place of the departed, or, as we say: "To the grave."

[3] "The lad" — so-called because he was the youngest; he was married and had sons.

## THE SILVER CUP IN BENJAMIN'S SACK

And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his grain money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and were not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this that in which my lord drinketh? Ye have done evil in so doing. And he overtook them, and he spake unto them these words. And they said unto him, Wherefore speaketh my lord such words as these? Far be it from thy servants that they should do such a thing. Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, let him die, and we also will be my lord's bondmen. And he said, Now also let it be according unto your words: he with whom it is found shall be my bondman; and ye shall be blameless. Then they hasted, and took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left off at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house; and he was yet there: and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? know ye not that such a man as I can indeed divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's bondmen, both we, and he also in whose hand the cup is found. And he said, Far be it from me that I should do so: the man in whose hand the cup is found, he shall be my bondman; but as for you, get you up in peace unto your father.

## JUDAH PLEADS WITH JOSEPH

Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And he said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother; and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then we will go down; for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since: and if ye take this one also from me, and harm befall him, ye will bring down my gray hairs with sorrow to Sheol.[4] Now therefore when I come to thy servant my father, and the lad is not with us; seeing that his life is bound up in the lad's life; it will come to pass, when he seeth that the lad is not with us, that he will die: and thy servants will bring down the gray hairs of thy servant our father with sorrow to Sheol. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father for ever. Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, if the lad be not with me? lest I see the evil that shall come on my father.

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[4] "Sheol" = the place of the departed, or, as we say: "To the grave."

## JOSEPH FORGIVES HIS BROTHERS

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians heard, and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and there are yet five years, in which there shall be neither plowing nor harvest. And God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father [5] to Pharaoh, and lord of all his house, and ruler over all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not; and thou shalt dwell in the land of Goshen,[6] and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for there are yet five years of famine; lest thou come to poverty, thou, and thy household, and all that thou hast. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. And he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

And the report thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye: lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye: take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours.

## JOSEPH SENDS FOR HIS FATHER

And the sons of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner: ten asses laden with the good things of Egypt, and ten she-asses laden with grain and bread and provision for his father by the way. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way. And they went up out of Egypt, and came into the land of Canaan unto Jacob their father. And they told him, saying, Joseph is yet alive, and he is the ruler over all the land of Egypt. And his heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

# FATHER AND SON UNITED

*Genesis 46 and 47*

And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

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[5] "Father" = counsellor.

[6] "Goshen" — near the northeast frontier of Egypt.

All the souls that came with Jacob into Egypt, besides Jacob's sons' wives, all the souls were threescore and six; and the sons of Joseph, who were born to him in Egypt, were two souls: all the souls of the house of Jacob, that came into Egypt, were threescore and ten.

JOSEPH WELCOMES HIS FATHER

And he sent Judah before him unto Joseph, to show the way before him unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, that thou art yet alive. And Joseph said unto his brethren, and unto his father's house, I will go up, and tell Pharaoh, and will say unto him, My brethren, and my father's house, who were in the land of Canaan, are come unto me; and the men are shepherds, for they have been keepers of cattle; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? that ye shall say, Thy servants have been keepers of cattle from our youth even until now, both we, and our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

## WELCOMED BY THE KING

THEN Joseph went in and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. And from among his brethren he took five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and our fathers. And they said unto Pharaoh, To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any able men among them, then make them rulers over my cattle. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How many are the days of the years of thy life? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

And Jacob blessed Pharaoh, and went out from the presence of Pharaoh. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

JOSEPH INTRODUCING JACOB TO PHARAOH
From a painting by Sir E. J. Poynter

## FEEDING THE NATION

And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the grain which they bought: and Joseph brought the money into Pharaoh's house. And when the money was all spent in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for our money faileth. And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. And they brought their cattle unto Joseph; and Joseph gave them bread in exchange for the horses, and for the flocks, and for the herds, and for the asses: and he fed them with bread in exchange for all their cattle for that year.

And when that year was ended, they came unto him the second[1] year, and said unto him, We will not hide from my lord, how that our money is all spent; and the herds of cattle are my lord's; there is naught left in the sight of my lord, but our bodies, and our lands: wherefore should we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants[2] unto Pharaoh: and give us seed, that we may live, and not die, and that the land be not desolate.

So Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine was sore upon them: and the land became Pharaoh's. And as for the people, he removed them to the cities from one end of the border of Egypt even to the other end thereof. Only the land of the priests bought he not: for the priests had a portion from Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their land. Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh:

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[1] "Second" = next.

[2] "Servants" = tenants.

lo, here is seed for you, and ye shall sow the land. And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. And they said, Thou hast saved our lives: let us find favor in the sight of my lord, and we will be Pharaoh's servants. And Joseph made it a statute concerning the land of Egypt unto this day, that Pharaoh should have the fifth; only the land of the priests alone became not Pharaoh's.

And Israel dwelt in the land of Egypt, in the land of Goshen; and they gat them possessions therein, and were fruitful, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years: so the days of Jacob, the years of his life, were a hundred forty and seven years.

## JACOB'S FAREWELL BLESSING

*Genesis 47 to 50*

And the time drew near that Israel must die: and he called his son Joseph, and said unto him, If now I have found favor in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me: bury me not, I pray thee, in Egypt; but when I sleep with my fathers, thou shalt carry me out of Egypt, and bury me in their burying-place. And he said I will do as thou hast said. And he said, Swear unto me: and he sware unto him. And Israel bowed himself upon the bed's head.

And it came to pass after these things, that one said to Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a company of peoples, and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, who were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; Ephraim and Manasseh, even as Reuben and Simeon, shall be mine.

And Israel beheld Joseph's sons, and said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath let me see thy seed also. And Joseph bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding[1] his hands wittingly;[2] for Manasseh was the first-born. And he blessed Joseph, and said, The God before whom my fathers Abraham and Isaac did walk, the God who hath fed me all my life long unto this day, the angel who hath redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father; for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great: howbeit his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee will Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. And Israel said unto Joseph, Behold, I die: but God will be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

And Jacob called unto his sons, and said: Gather yourselves together, that I may tell you that which shall befall you in the latter days.[3]

Assemble yourselves, and hear, ye sons of
  Jacob;
And hearken unto Israel your father.

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[1] "Guiding" = crossing.
[2] "Wittingly" = purposely.
[3] "Latter days" = hereafter.

Reuben, thou art my first-born, my might, and the beginning of my strength;
The pre-eminence of dignity, and the pre-eminence of power.
Boiling over as water, thou shalt not have the pre-eminence.

Simeon and Levi are brethren;
Weapons of violence are their swords.
O my soul, come not thou into their council;
Unto their assembly, my glory, be not thou united;
For in their anger they slew a man,
And in their self-will they hocked[4] an ox.
Cursed be their anger, for it was fierce;
And their wrath, for it was cruel:
I will divide them in Jacob,
And scatter them in Israel.

Judah, thee shall thy brethren praise:
Thy hand shall be on the neck of thine enemies
Thy father's sons shall bow down before thee
Judah is a lion's whelp;
From the prey, my son, thou art gone up:
He stooped down, he couched as a lion,
And as a lioness; who shall rouse him up?
The sceptre shall not depart from Judah,
Nor the ruler's staff from between his feet,
Until Shiloh come;[5]
And unto him shall the obedience of the peoples be.
Binding his foal unto the vine,
And his ass's colt unto the choice vine;
He hath washed his garments in wine,[6]
And his vesture in the blood of grapes.

Zebulun shall dwell at the haven of the sea;
And he shall be for a haven of ships;
And his border shall be upon Sidon.

Issachar is a strong ass,
Couching down between the sheepfolds:
And he saw a resting-place that it was good,
And the land that it was pleasant;
And he bowed his shoulder to bear,
And became a servant under taskwork.

Dan shall judge his people,
As one of the tribes of Israel.
Dan shall be a serpent in the way,
An adder in the path,
That biteth the horse's heels,
So that his rider falleth backward.
I have waited for thy salvation, O Jehovah.

Gad, a troop shall press upon him;
But he shall press upon their heel.

Out of[7] Asher his bread shall be fat,
And he shall yield royal dainties.

Naphtali is a hind let loose:
He giveth goodly words.

Joseph is a fruitful bough,
A fruitful bough by a fountain;
His branches run over the wall.
The archers[8] have sorely grieved him,
And shot at him, and persecuted him:
But his bow abode in strength,
And the arms of his hands were made strong,
By the hands of the Mighty One of Jacob
(From thence is the shepherd, the stone of Israel),
Even by the God of thy father, who shall help thee,
And by the Almighty, who shall bless thee,
With blessings of heaven above,
Blessings of the deep that coucheth beneath,
The blessings of thy father
Have prevailed above the blessings of my progenitors
Unto the utmost bound of the everlasting hills:
They shall be on the head of Joseph,
And on the crown of the head of him that was separate from his brethren.

Benjamin is a wolf that raveneth:
In the morning he shall devour the prey,
And at even he shall divide the spoil.

All these are the twelve tribes of Israel: and this is it that their father spake unto them and blessed them; every one according to his blessing he blessed them. And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan,[9] which Abraham bought with the field from Ephron the Hittite for a possession of a burying-place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah—the field and the cave that is therein, which was purchased from the children of Heth. And when Jacob made an end of charging his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

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[4] "Hocked" = cut the tendon just above the hock; this phrase is used as a figure-of-speech to indicate their treachery and does not mean either Simeon or Levi actually did this cruel thing to any particular ox.

[5] "Until Shiloh come" = until men come to Shiloh.

[6] "Wine" = unfermented grape-juice.

[7] "Out of" = as for.

[8] "Archers" — this is a reference to malice and persecution of his brothers.

[9] "Canaan" — see note on page 58.

## THE BURIAL OF JACOB

And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians[10] to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of embalming: and the Egyptians wept for him threescore and ten days.

And when the days of weeping for him were past, Joseph spake unto the house of Pharaoh,[11] saying, If now I have found favor in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And Pharaoh said, Go up, and bury thy father, according as he made thee swear. And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company. And they came to the threshing-floor of Atad, which is beyond the Jordan, and there they lamented with a very great and sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond the Jordan. And his sons did unto him according as he commanded them: for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

And when Joseph's brethren saw that their father was dead, they said, It may be that Joseph will hate us, and will fully requite us all the evil which we did unto him. And they sent a message unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the transgression of thy brethren, and their sin, for that they did unto thee evil. And now, we pray thee, forgive the transgression of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we are thy servants. And Joseph said unto them, Fear not: for am I in the place of God? And as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived a hundred and ten years. And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were born upon Joseph's knees. And Joseph said unto his brethren, I die; but God will surely visit you, and bring you up out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being a hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

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[10] "Physicians" — persons of rank in Egypt had a number of family physicians, each one devoting himself to one class of disease. In the time of Joseph they attended to the embalming of the dead, but later the embalmers formed a distinct class. This art was carried to such perfection that their mummies remain to the present day.

[11] "House of Pharaoh" — Joseph, although enjoying great power, was still a slave and he could not leave Egypt without his master's permission. He could not personally ask this consent because, as a mourner, he was unshaven, and an unshaven person could not appear before the king.

MIRIAM WATCHES THE BABY MOSES

# THE EXODUS

## The Migration of a Nation

### A BABY FOUND IN A BASKET

*Exodus 1 and 2*

Now these are the names of the sons of Israel, who came into Egypt (every man and his household came with Jacob): Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan and Naphtali, Gad and Asher. And all the [children that set upon the lap] of Jacob were seventy souls: and Joseph was in Egypt already. And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Now there arose a new king over Egypt, who knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigor.

And the people multiplied, and waxed very mighty. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman bare a son[1] and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink. And his sister[2] stood afar off, to know what would be done to him.

THE BABY IN THE BASKET

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[1] "Son" — the two other children in the family, Miriam and Aaron, were probably born before Pharaoh issued his edict, ordering the death of every Hebrew baby boy.

[2] "Sister" — probably Miriam.

And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river side; and she saw the ark among the flags, and sent her handmaid to fetch it. And she opened it, and saw the child: and behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maiden went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son.[3] And she called his name Moses, and said, Because I drew him out of the water.

## MOSES SLAYS AN EGYPTIAN

And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens: and he saw an Egyptian smiting a Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand. And he went out the second day, and, behold, two men of the Hebrews were striving together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? thinkest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely the thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

THE EGYPTIAN TASKMASTER

## IN THE LAND OF MIDIAN

Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. And when they came to Reuel, their father,[4] he said, How is it that ye are come so soon to-day? And they said, An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock. And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.[5] And she bare a son, and he called his name Gershom; for he said, I have been a sojourner in a foreign land.

MOSES PROTECTS THE GIRLS AT THE WELL

And it came to pass in the course of those many days, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God saw the children of Israel, and God took knowledge of them.

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[3] "Son" = adopted son.

[4] "Father" = grandfather.

[5] "Daughter" = granddaughter.

# THE BURNING BUSH

*Exodus 3 and 4*

Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb. And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt. And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes [1] from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And Jehovah said, I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. And now, behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh,[2] that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: and thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

## COMMISSIONED BY JEHOVAH

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM:[3] and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders [4] of Israel together, and say unto them, Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying, I have surely visited you, and

MOSES BECAME A SHEPHERD

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[1] "Put off thy shoes" — It is an Oriental custom to take off the shoes in the presence of superiors, or on entering a sacred place.

[2] "Pharaoh" — not the same Pharaoh who ordered the slaughter of the male Hebrew infants, but another with corresponding disposition.

[3] "I am that I am" = I am he who lived in the beginning, lives now, and will live forever, he who is eternally faithful, and he who changes not.

[4] "Elders" = the heads of the families.

JEHOVAH SPEAKS FROM THE BURNING BUSH

seen that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, Jehovah, the God of the Hebrews, hath met with us: and now let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to Jehovah our God. And I know that the king of Egypt will not give you leave to go, no, not by a mighty hand. And I will put forth my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: but every woman will ask of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall despoil the Egyptians.

## CURIOUS SIGNS

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, Jehovah hath not appeared unto thee. And Jehovah said unto him, What is that in thy hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And Jehovah said unto Moses, Put forth thy hand, and take it by the tail (and he put forth his hand, and laid hold of it, and it became a rod in his hand); that they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And Jehovah said furthermore unto him, Put now thy hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous, as white as snow. And he said, Put thy hand into thy bosom again. (And he put his hand into his bosom again; and when he took it out of his bosom, behold, it was turned again as his other flesh). And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe even these two signs, neither hearken unto thy voice, that thou shalt take the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

And Moses said unto Jehovah, Oh, Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: for I am slow of speech, and of a slow tongue. And Jehovah said unto him, Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I, Jehovah? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak. And he said, Oh, Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of Jehovah was kindled against Moses, and he said, Is there not Aaron thy brother the Levite? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put the words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as God.[5] And thou shalt take in thy hand this rod, wherewith thou shalt do the signs.

And Moses returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren that are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. And Jehovah said unto Moses in Midian, Go, return unto Egypt; for all the men are dead that sought thy life. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. And Jehovah said unto Moses, When thou goest back into Egypt, see that thou do before Pharaoh all the wonders which I have put in thy hand. And thou shalt say unto Pharaoh, Thus saith Jehovah, Israel is my son, my first-born: and I have said unto thee, Let my son go, that he may serve me.

And Jehovah said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mountain of God, and kissed him. And Moses told Aaron all the words of Jehovah wherewith he had sent him, and all the signs wherewith he had charged him. And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which Jehovah had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that Jehovah had visited the children of Israel, and that he had seen their affliction, then they bowed their heads and worshipped.

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[5] "As God" = the master-mind.

# A CRUEL KING

*Exodus 5 and 6*

And afterward Moses and Aaron came, and said unto Pharaoh, Thus saith Jehovah, the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto Jehovah our God, lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, loose the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land are now many, and ye make them rest from their burdens. And the same day Pharaoh commanded the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw[1] to make brick, as heretofore: let them go and gather straw for themselves. And the number of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof: for they are idle; therefore they cry, saying, Let us go and sacrifice to our God. Let heavier work be laid upon the men, that they may labor therein; and let them not regard lying words.

## BRICKS WITHOUT STRAW

And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go yourselves, get you straw where ye can find it; for nought of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble for straw.[2] And the taskmasters were urgent, saying, Fulfill your works, your daily tasks, as when there was straw. And the officers of the children of Israel, whom Pharaoh's taskmasters had set over them, were beaten,[3] and demanded, Wherefore have ye not fulfilled your task both yesterday and to-day, in making brick as heretofore?

Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people. But he said, Ye are idle: therefore ye say, Let us go and sacrifice to Jehovah. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the number of bricks. And the officers of the children of Israel did see that they were in evil case, when it was said, Ye shall not diminish aught from your bricks, your daily tasks. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them, Jehovah look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

And Moses returned unto Jehovah, and said, Lord, wherefore hast thou dealt ill with this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath dealt ill with this people; neither hast thou delivered thy people at all. And Jehovah said unto Moses, Now shalt thou see what I will do to Pharaoh: for by a strong hand[4] shall he let them go, and by a strong hand shall he drive them out of his land.

## RELIEF PROMISED

And God spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned. And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the

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[1] "Straw" — the bricks commonly used in Egypt were not burnt, but were dried in the sun; the clay was mixed with chopped straw to make them more firm and durable.

[2] "Stubble for straw" — previously the straw used came from the threshing floor, where it was plentiful; but now they must use the stubble left in the fields after reaping.

[3] "Beaten" — the officers, or foremen, were held responsible for the amount of work done by their subordinates.

[4] "A strong hand" — Pharaoh will be just as determined that the Israelites leave Egypt as he has been that they stay there and work.

Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments: and I will take you to me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land which I sware to give to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am Jehovah. And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

And Jehovah spake unto Moses, saying, Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. And Moses spake before Jehovah, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me? [5a] And Jehovah spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

# THE TEN PLAGUES

*Exodus 6 to 12*

And it came to pass on the day when Jehovah spake unto Moses in the land of Egypt, that Jehovah spake unto Moses, saying, I am Jehovah: speak thou unto Pharaoh king of Egypt all that I speak unto thee. I have made thee as God to Pharaoh;[1] and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he let the children of Israel go out of his land. And I will multiply my signs and my wonders in the land of Egypt. And the Egyptians shall know that I am Jehovah, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them. And Moses and Aaron did so; as Jehovah commanded them, so did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

And Jehovah spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Show a wonder for you;[2] then thou shalt say unto Aaron, Take thy rod, and cast it down before Pharaoh, that it become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so, as Jehovah had commanded: and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. Then Pharaoh also called for the wise men and the sorcerers; and they also, the magicians of Egypt, did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. And Pharaoh's heart was hardened, and he hearkened not unto them.

## THE PLAGUES OF BLOOD AND FROGS

And Jehovah said unto Moses, Pharaoh's heart is stubborn, he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water;[3] and thou shalt stand by the river's brink to meet him; and the rod which was turned to a serpent shalt thou take in thy hand. And thou shalt say unto him, Jehovah, the God of the Hebrews, hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou hast not hearkened. Thus saith Jehovah, Thou shalt know that I am Jehovah. And Jehovah said unto Moses, Say unto Aaron, Take thy rod, and stretch out thy hand over the waters of Egypt,[4] over their rivers, over their streams, and over their pools, and over all their ponds of water, that they may become blood; and there shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone.

And Moses and Aaron did so, as Jehovah commanded. And Pharaoh turned and went into his house, neither did he lay even this to heart.

And Jehovah spake unto Moses, Go in unto Pharaoh, and say unto him, Thus saith Jehovah, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs: and the river shall swarm with frogs, which shall go up and come into thy house,[5] and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs: and the frogs shall come up both upon thee, and upon thy people, and upon all thy servants. And Jehovah said unto Moses, Say unto Aaron, Stretch forth thy hand with thy rod over the rivers, over the streams, and over the pools, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

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[1] "As God to Pharaoh" = the executor of God's will toward Pharaoh.

[2] "Show a wonder for you" = prove your God sent you.

[5a] "How then shall Pharaoh hear me" = how then can I expect Pharaoh to listen to me?

[3] "The water" = the Nile River.

[4] "Waters of Egypt" = all the streams running into the Nile, all the canals, and trenches which the people had dug for irrigation, and all the pools and ponds which were the sources of the streams.

[5] "Come into thy house" — there are always quantities of frogs in Egypt, but usually they are kept under control by serpents, crocodiles, and storks, and cause no annoyance.

MOSES ASKS PHARAOH TO LET ISRAEL GO
From a painting by J. J. Tissot

Then Pharaoh called for Moses and Aaron, and said, Entreat Jehovah, that he take away the frogs from me, and from my people; and I will let the people go, that they may sacrifice unto Jehovah. And Moses and Aaron went out from Pharaoh: and Moses cried unto Jehovah; and the frogs died out of the houses, out of the courts, and out of the fields. And they gathered them together in heaps. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as Jehovah had spoken.

## THE PLAGUES OF LICE, FLIES, MURRAIN, AND BOILS

AND Jehovah said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may become lice throughout all the land of Egypt. And they did so; and Aaron stretched out his hand with his rod, and smote the dust of the earth, and there were lice upon man, and upon beast: and Pharaoh's heart was hardened, and he hearkened not unto them.

And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith Jehovah, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will set apart in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am Jehovah in the midst of the earth. And I will put a division between my people and thy people: by to-morrow shall this sign be. And Jehovah did so; and there came grievous swarms of flies into the house of Pharaoh, and into his servants' houses: and in all the land of Egypt the land was corrupted by reason of the swarms of flies.

And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians[6] to Jehovah our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to Jehovah our God, as he shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to Jehovah your God in the wilderness; only ye shall not go very far away: entreat for me. And Moses said, Behold, I go out from thee, and I will entreat Jehovah that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow: only let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to Jehovah. And Moses went out from Pharaoh, and entreated Jehovah. And Jehovah removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart this time also, and he did not let the people go.

Then Jehovah said unto Moses, Go in unto Pharaoh, and tell him, The hand of Jehovah is upon thy cattle which are in the field, upon the horses, upon the asses, upon the camels, upon the herds, and upon the flocks: there shall be a very grievous murrain.[7] And Jehovah shall make a distinction between the cattle of Israel and the cattle of Egypt; and there shall nothing die of all that belongeth to the children of Israel. And Jehovah did that thing on the morrow; and all the cattle of Egypt died; but of the cattle of the children of Israel died not one. But the heart of Pharaoh was stubborn, and he did not let the people go.

And Jehovah said unto Moses and unto Aaron,

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[6] "Sacrifice the abomination of the Egyptians" = it would not be pleasing to the Egyptians to have them sacrifice to Jehovah within the boundaries of Egypt, because the animals which they would use for this purpose would be of the kind considered by the Egyptians as sacred.

[7] "Murrain" = a pestilence.

Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward heaven in the sight of Pharaoh. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains [8] upon man and upon beast. And Pharaoh hearkened not unto them.

## THE PLAGUE OF HAIL

AND Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith Jehovah, the God of the Hebrews. As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, to-morrow about this time I will cause it to rain a very grievous hail,[9] such as hath not been in Egypt since the day it was founded even until now. Now therefore send, hasten in thy cattle and all that thou hast in the field; for every man and beast that shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of Jehovah among the servants of Pharaoh made his servants and his cattle flee into the houses: and he that regarded not the word of Jehovah left his servants and his cattle in the field.

And Moses stretched forth his rod toward heaven: and Jehovah sent thunder and hail, and fire ran down unto the earth;[10] and Jehovah rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such had not been in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail.

And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: Jehovah is righteous, and I and my people are wicked. Entreat Jehovah; for there hath been enough of these mighty thunderings and hail; and I will let you go, and ye shall stay no longer. And Moses went out of the city from Pharaoh, and spread abroad his hands unto Jehovah: and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, and he did not let the children of Israel go; as Jehovah had spoken by Moses.

## THE PLAGUES OF LOCUSTS AND DARKNESS

AND Jehovah said unto Moses, Go in unto Pharaoh. And Moses and Aaron went in unto Pharaoh, and said unto him, Thus saith Jehovah, the God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to-morrow will I bring locusts into thy border: and they shall cover the face of the earth, so that one shall not be able to see the earth. And he turned, and went out from Pharaoh. And Pharaoh's servants said unto him, Let the men go, that they may serve Jehovah their God: knowest thou not yet that Egypt is destroyed? And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve Jehovah your God; but who are they that shall go? And Moses said, We will go with our young and with our old; with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto Jehovah. And he said unto them, So be Jehovah with you, as [11] I will let you go, and your little ones: look to it; for evil is before you.[12] Not so; go now ye that are men, and serve Jehovah; for that is what ye desire. And they were driven out from Pharaoh's presence.

And Moses stretched forth his rod over the land of Egypt, and Jehovah brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all Egypt; very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing, either tree or herb of the field, through all the land of Egypt. Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against Jehovah your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat Jehovah your God, that he may take

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[8] "Blains" = blisters.

[9] "Hail" — violent hail-storms are very rare in Egypt.

[10] "Fire ran down unto the earth" = the lighting struck into the ground.

[11] "As" = if.

[12] "For evil is before you" = your purpose is evil.

THE PASSOVER
From a painting by Frederic Shields

away from me this death only. And he went out from Pharaoh, and entreated Jehovah. And Jehovah turned an exceeding strong west wind, which took up the locusts, and drove them into the Red Sea; there remained not one locust in all the border of Egypt. But Pharaoh did not let the children of Israel go.

And Jehovah said unto Moses, Stretch out thy hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.[13] And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days; they saw not one another, neither rose any one from his place for three days: but all the children of Israel had light in their dwellings. And Pharaoh called unto Moses, and said, Go ye, serve Jehovah; only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said, Thou must also give[14] into our hand sacrifices and burnt-offerings, that we may sacrifice unto Jehovah our God. Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve Jehovah our God; and we know not with what we must serve Jehovah, until we come thither. But Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in the day thou seest my face thou shalt die. And Moses said, Thou hast spoken well; I will see thy face again no more.

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[13] "Even darkness which may be felt" = so dark that men must grope to find their way.

[14] "Must also give" = must allow us.

## THE PASSOVER

AND Moses said, Thus saith Jehovah, About midnight will I go out into the midst of Egypt: and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of cattle. And there shall be a great cry throughout all the land of Egypt, such as there hath not been, nor shall be any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that Jehovah doth make a distinction between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in hot anger.

And Jehovah spake unto Moses and Aaron in the land of Egypt, saying, This month [15] shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household: and if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls; [16] according to every man's eating ye shall make your count for the lamb. Your lamb shall be without blemish, a male a year old: ye shall take it from the sheep, or from the goats: and ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at even.[17] And they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. Eat not of it raw, nor boiled at all with water, but roast with fire; its head with its legs and with the inwards thereof. And ye shall let nothing of it

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[15] "This month" = the month of Nisan; the tenth day would be about the first of April on our calendar.

[16] "According to the number of the souls" — The Hebrew custom was that not less than ten persons, nor more than twenty, should partake of one lamb.

[17] "At even" = between 3 P. M. and sunset, because at the latter hour the fifteenth day began. The fifteenth day would be about the sixth of April on our calendar.

AND THERE WAS A GREAT CRY IN EGYPT
From a painting by Arthur Hacker

When Israel was smitten with the plague of death the archangel who was commissioned to deliver the stroke was Michael, the protector of Israel, who is pictured by the painter as shielding his eyes at the destruction of which he was the agent.

remain until the morning; but that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it: with your loins girded,[18] your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is Jehovah's passover.[19] For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am Jehovah. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial, and ye shall keep it a feast of Jehovah: throughout your generations ye shall keep it a feast by an ordinance for ever.

Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done by you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt: therefore shall ye observe this day throughout your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you lambs according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning. For Jehovah will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, Jehovah will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye are come to the land which Jehovah will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of Jehovah's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the children of Israel went and did so; as Jehovah had commanded Moses and Aaron, so did they.

And it came to pass at midnight, that Jehovah smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

## LEAVING FOR THE PROMISED LAND

*Exodus 12 and 13*

AND he called for Moses and Aaron by night, and said, Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve Jehovah, as ye have said. Take both your flocks and your herds, as ye have said, and be gone; and bless me also.[1] And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said, We are all [2] dead men. And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment: and Jehovah gave the people favor in the sight of the

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[18] "With your loins girded" — in the house the long, loose garment which they wore was left loose and the shoes were taken off; they were to partake of this first feast of the passover dressed for a journey.

[19] "Passover" — the Hebrew word thus translated includes the idea of protection.

[1] "Bless me also" = Let us part friends.

[2] "We are all" = lest we all be; they feared a plague worse than any of the others might come upon them.

THE DEPARTURE OF THE CHILDREN OF ISRAEL FROM EGYPT

Egyptians, so that they let them have what they asked. And they despoiled[3] the Egyptians.

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children. And a mixed multitude[4] went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt; for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals. Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years. And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of Jehovah went out from the land of Egypt. It is a night to be much observed unto Jehovah for bringing them out from the land of Egypt: this is that night of Jehovah, to be much observed of all the children of Israel throughout their generations.

And it came to pass the selfsame day, that Jehovah did bring the children of Israel out of the land of Egypt by their hosts.[5]

And Jehovah spake unto Moses, saying, Sanctify unto me all the first-born, both of man and of beast: it is mine.

And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand Jehovah brought you out from this place: there shall no leavened bread be eaten. This day ye go forth in the month Abib.[6] And it shall be, when Jehovah shall bring thee into the land which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to Jehovah.

And it shall be, when Jehovah shall bring thee into the land of the Canaanite, as he sware unto thee and to thy fathers, and shall give it thee, that thou shalt set apart unto Jehovah every firstling which thou hast that cometh of a beast; the males shall be Jehovah's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break its neck: and all the first-born of man among thy sons shalt thou redeem.

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[3] "Despoiled" = took the wealth of.

[4] "Mixed multitude" — they were probably children of mixed marriages, some Egyptians who were interested in watching the Israelites depart, and possibly some people of other nations who wished to leave Egypt.

[5] "By their hosts" = in orderly form like an army, and not like a mob.

[6] "Abib" = the old name for the month of Nisan.

## GOD RESCUES HIS PEOPLE

*Exodus 13 and 14*

And it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about, by the way of the wilderness by the Red Sea: and the children of Israel went up armed[1] out of the land of Egypt. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light; that they might go by day and by night: the pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

### PHARAOH DETERMINES TO BRING BACK THE ISRAELITES

And Jehovah spake unto Moses, saying, Speak unto the children of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon: over against[2] it shall ye encamp by the sea. And Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And they did so. And it was told the king of Egypt that the people were fled: and the heart of Pharaoh and of his servants was changed towards the people, and they said, What is this we have done, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them. And Jehovah hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: for the children of Israel went out with a high hand.[3] And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid: and the children of Israel cried out unto Jehovah. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to bring us forth out of Egypt? Is not this the word that we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it were the better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day: for the Egyptians whom we have seen to-day, ye shall see them again no more for ever. Jehovah will fight for you, and ye shall hold your peace.[4]

### NATURE OBEYS JEHOVAH

And Jehovah said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward. And lift thou up thy rod, and stretch out thy hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground. And I, behold, I will harden the hearts of the Egyptians, and they shall go in after them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am Jehovah, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen. And the angel of God, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them: and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and the one came not near the other all the night.

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[1] "Armed" = prepared for their march.
[2] "Over against" = in front of.
[3] "With a high hand" = as conquerors rather than as fugitives.
[4] "Hold your peace" = be silent.

And Moses stretched out his hand over the sea; and Jehovah caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. And it came to pass in the morning watch, that Jehovah looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians. And he took off [5] their chariot wheels, and they drove them heavily; so that the Egyptians said, Let us flee from the face of Israel; for Jehovah fighteth for them against the Egyptians.

### THE ENEMY DESTROYED

And Jehovah said unto Moses, Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and Jehovah overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. And Israel saw the great work which Jehovah did upon the Egyptians, and the people feared Jehovah: and they believed in Jehovah, and in his servant Moses.

THE CHARIOTS OF PHARAOH IN THE RED SEA

## THE SONG OF MOSES

*Exodus 15*

Then sang Moses and the children of Israel this song unto Jehovah, and spake, saying,

I will sing unto Jehovah, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.
Jehovah is my strength and song,
And he is become my salvation:
This is my God, and I will praise him;
My father's God, and I will exalt him.
Jehovah is a man of war:
Jehovah is his name.
Pharaoh's chariots and his host hath he cast into the sea;
And his chosen captains are sunk in the Red Sea.
The deeps cover them:
They went down into the depths like a stone.
Thy right hand, O Jehovah, is glorious in power,

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[5] "Took off" = clogged them with the sand that formed the bed of the sea.

Thy right hand, O Jehovah, dasheth in pieces the enemy.
And in the greatness of thine excellency thou overthrowest them that rise up against thee:
Thou sendest forth thy wrath, it consumeth them as stubble.
And with the blast of thy nostrils the waters were piled up,
The floods stood upright as a heap;
The deeps were congealed in the heart of the sea.
The enemy said,
I will pursue, I will overtake, I will divide the spoil;
My desire shall be satisfied upon them;

MIRIAM
From a painting by W. Henzel

I will draw my sword, my hand shall destroy them.
Thou didst blow with thy wind, the sea covered them:
They sank as lead in the mighty waters.
Who is like unto thee, O Jehovah, among the gods?
Who is like thee, glorious in holiness,
Fearful in praises,[1] doing wonders?
Thou stretchedst out thy right hand,
The earth swallowed them.
Thou in thy loving-kindness hast led the people that thou hast redeemed:
Thou hast guided them in thy strength to thy holy habitation.
The peoples have heard, they tremble:
Pangs have taken hold on the inhabitants of Philistia.
Then were the chiefs of Edom dismayed;
The mighty men of Moab, trembling taketh hold upon them:
All the inhabitants of Canaan are melted away.
Terror and dread falleth upon them;
By the greatness of thine arm they are as still as a stone;
Till thy people pass over, O Jehovah,
Till the people pass over that thou hast purchased.
Thou wilt bring them in, and plant them in the mountain of thine inheritance,
The place, O Jehovah, which thou hast made for thee to dwell in,
The sanctuary, O Lord, which thy hands have established.
Jehovah shall reign for ever and ever.

For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and Jehovah brought back the waters of the sea upon them; but the children of Israel walked on dry land in the midst of the sea. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all women went out after her with timbrels and with dances. And Miriam answered them.[2]

> Sing ye to Jehovah, for he hath triumphed gloriously;
> The horse and his rider hath he thrown into the sea.

## JEHOVAH FEEDS HIS PEOPLE

*Exodus 15 and 16*

And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto Jehovah; and Jehovah showed him a tree, and he cast it into the waters, and the waters were made sweet. There he made for them a statute and an ordinance, and there he proved[1] them; and he said, If thou wilt diligently hearken to the voice of Jehovah thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am Jehovah that healeth thee.

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[1] "Fearful in praises" = to be praised with solemn awe.
[2] "Answered them" — Miriam led the women as they sang the following words as a chorus to the various parts of the song of Moses.

And they came to Elim, where were twelve springs of water, and threescore and ten palm-trees: and they encamped there by the waters. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness: and the children of Israel said unto them, Would that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not. And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that Jehovah hath brought you out from the land of Egypt; and in the morning, then ye shall see the glory of Jehovah; for that he heareth your murmurings against Jehovah: and what are we, that ye murmur against us? And Moses said, This shall be, when Jehovah shall give you in the evening flesh to eat, and in the morning bread to the full; for that Jehovah heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against Jehovah. And Moses said unto Aaron, Say unto all the congregation of the children of Israel, Come near before Jehovah; for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of Jehovah appeared in the cloud. And Jehovah spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God.

And it came to pass at even, that the quails[2] came up, and covered the camp: and in the morning the dew lay round about the camp. And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar-frost on the ground. And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat. This is the thing which Jehovah hath commanded. Gather ye of it every man according to his eating; an omer[3] a head, according to the number of your persons, shall ye take it, every man for them that are in his tent. And the children of Israel did so, and gathered some more, some less. And when they measured it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said unto them, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and became foul: and Moses was wroth with them.

And they gathered it morning by morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for each one: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which Jehovah hath spoken, To-morrow is a solemn rest, a holy sabbath unto Jehovah: bake that which ye will bake, and boil that which ye will boil; and all that remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not become foul, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a sabbath unto Jehovah: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day is the sabbath, in it there shall be none. And it came to pass on the seventh day, that there went out some of the people to gather, and they found none. And Jehovah said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that Jehovah hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.

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[1] "Proved" = tested.

[2] "Quails" — one of the vast flocks which in spring migrate northward from Africa and Arabia was made by God to halt for the night over the encampment of the Israelites.

[3] "Omer" = about four quarts.

And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. And Moses said, This is the thing which Jehovah hath commanded, Let an omerful of it be kept throughout your generations, that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omerful of manna therein, and lay it up before Jehovah, to be kept throughout your generations. As Jehovah commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna, until they came unto the borders of the land of Canaan.

## MOSES BRINGS WATER FROM THE ROCK

*Exodus 17 and 18*

And all the congregation of the children of Israel journeyed from the wilderness of Sin, by their journeys, according to the commandment of Jehovah, and encamped in Rephidim: and there was no water for the people to drink. Wherefore the people strove with Moses, and said, Give us water that we may drink. And Moses said unto them, Why strive ye with me? wherefore do ye tempt Jehovah? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto Jehovah, saying, What shall I do unto this people? they are almost ready to stone me. And Jehovah said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thy hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the striving of the children of Israel, and because they tempted Jehovah, saying, Is Jehovah among us, or not?

### HOLDING UP THE HANDS OF MOSES

Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God[1] in my hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy;[2] and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed[3] up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And Jehovah said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: that I will utterly blot out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi;[4] and he said, Jehovah hath sworn: Jehovah will have war with Amalek from generation to generation.

Now Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, how that Jehovah had brought Israel out of Egypt. And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness where he was encamped, at the mount of God: and he said[5] unto Moses, I, thy father-in-law Jethro, am come unto thee, and thy wife, and her two sons with her. And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent. And Moses told his father-in-law all that Jehovah had done unto Pharaoh and to the Egyptians for Israel's sake, all the travail[6] that had come upon them by the way, and how Jehovah delivered them. And Jethro rejoiced for all the goodness which Jehovah had done to Israel, in that he had delivered them out of the hand of the Egyptians. And Jethro said, Blessed be Jehovah, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians. Now I know that Jehovah is greater than all gods. And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread[7] with Moses' father-in-law before God.

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[1] "Rod of God" = the rod which was used for dividing the waters of the Red Sea and for doing other wonders.

[2] "Moses' hands were heavy" — the muscles of his arms grew tired and his hands felt heavy.

[3] "Stayed" = supported.

[4] "Jehovah-nissi" = Jehovah is my banner.

[5] "He said" — through a messenger.

[6] "Travail" = suffering.

### TOO BIG A JOB FOR ONE MAN

AND it came to pass on the morrow, that Moses sat to judge the people: and the people stood about Moses from the morning unto the evening. And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand about thee from morning unto even? And Moses said unto his father-in-law, Because the people come unto me to inquire of God: when they have a matter, they come unto me; and I judge between a man and his neighbor, and I make them know the statutes of God, and his laws. And Moses' father-in-law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for the thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God be with thee: be thou for the people to God-ward, and bring thou the causes unto God: and thou shalt teach them the statutes and the laws, and shalt show them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people also shall go to their place in peace. So Moses hearkened to the voice of his father-in-law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. And Moses let his father-in-law depart; and he went his way into his own land.

AARON AND HUR UPHOLDING THE HANDS OF MOSES
From a painting by Lord Leighton

## TEN COMMANDMENTS FROM JEHOVAH

*Exodus 19 and 20*

IN the third month[1] after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. And when they were departed from Rephidim, and were come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mount. And Moses went up unto God, and Jehovah called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings,[2] and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine.[3]

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[7] "To eat bread" = to have a feast of thanksgiving.

[1] "Third month . . . the same day" = about the first of June.

And Moses came and called for the elders of the people, and set before them all these words which Jehovah commanded him. And all the people answered together, and said, All that Jehovah hath spoken we will do. And Moses reported the words of the people unto Jehovah. And Jehovah said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee for ever. And Moses told the words of the people unto Jehovah. And Jehovah said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their garments, and be ready against the third day; for the third day Jehovah will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds[4] unto the people round about, saying, Take heed to yourselves, that ye go not up into[5] the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: no hand shall touch him, but he shall surely be stoned, or shot through; whether it be beast or man, he shall not live: when the trumpet soundeth long, they shall come up to the mount. And Moses went down from the mount unto the people, and sanctified the people; and they washed their garments. And he said unto the people, Be ready against the third day.

THE TRADITIONAL MT. SINAI

And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet God; and they stood at the nether[6] part of the mount. And mount Sinai, the whole of it, smoked, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet waxed louder and louder, Moses spake, and God answered him by a voice. And Jehovah came down upon mount Sinai, to the top of the mount: and Jehovah called Moses to the top of the mount; and Moses went up. And Jehovah said unto Moses, Go down, charge the people, lest they break through unto Jehovah to gaze, and many of them perish. And let the priests[7] also, that come near to Jehovah, sanctify themselves, lest Jehovah break forth upon them. And Moses said unto Jehovah, The people cannot come up to mount Sinai: for thou didst charge us, saying, Set bounds about the mount, and sanctify it. And Jehovah said unto him, Go, get thee down; and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto Jehovah, lest he break forth upon them. So Moses went down unto the people, and told them.

And God spake[8] all these words, saying,

## THE COMMANDMENTS

**I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.**

**Thou shalt have no other gods before me.[9]**

**Thou shalt not make unto thee a graven image, nor any likeness of any thing[10] that is in heaven**

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[2] "I bare you on eagles' wings" — this alludes to the eagle's care for her young.

[3] "For all the earth is mine" — each of the heathen nations had its own god or gods, but Jehovah the God of Israel is God of all the world — the one and only true God.

[4] "Bounds" = signs.

[5] "Up into" = near.

[6] "Nether" = lower.

[7] "Priests" = the heads of the families; in the times of the Patriarchs these performed the duties of the priests.

[8] "God spake" — the manner in which these commandments were delivered proves them to be of first importance; they are spoken by the voice of God directly to the people, while the rest of the Divine directions were communicated privately to Moses, and by him given to the people.

[9] "Before me" = except me.

[10] "Likeness of anything" — the Egyptians among whom they had lived for over four hundred years, and their new neighbors all did this.

**above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity[11] of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing loving-kindness unto thousands of them[12] that love me and keep my commandments.**

**Thou shalt not take the name of Jehovah thy God in vain[13]; for Jehovah will not hold him guiltless that taketh his name in vain.**

**Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.**

**Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.**

**Thou shalt not kill.**

**Thou shalt not commit adultery.**

**Thou shalt not steal.**

**Thou shalt not bear false witness against thy neighbor.**

**Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.**

And all the people perceived the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people saw it, they trembled, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you,[14] and that his fear may be before you, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.

And Jehovah said unto Moses, Thus thou shalt say unto the children of Israel, Ye yourselves have seen that I have talked with you from heaven. Ye shall not make other gods with me; gods of silver, or gods of gold, ye shall not make unto you. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in every place where I record my name I will come unto thee and I will bless thee.

## MOSES GOES UP THE MOUNT OF GOD

*Exodus 24 and 31*

And he said unto Moses, Come up unto Jehovah, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off: and Moses alone shall come near unto Jehovah; but they shall not come near; neither shall the people go up with him. And Moses came and told the people all the words of Jehovah, and all the ordinances: and all the people answered with one voice, and said, All the words which Jehovah hath spoken will we do. And Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, who offered burnt-offerings, and sacrificed peace-offerings of oxen unto Jehovah. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that Jehovah hath spoken will we do, and be obedient. And Moses took the blood,

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[11] "Visiting the iniquity" — Jehovah is stating one of his laws; no action (for good or bad) affects the doer only.

[12] "Thousands of them" = thousands of generations = forever.

[13] "In vain" = in falsehood.

[14] "Prove you" = teach you reverence toward him and dread of your own sin.

MOSES
From a painting by John S. Sargent

and sprinkled it on the people, and said, Behold the blood of the covenant, which Jehovah hath made with you concerning all these words.

Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel; and there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness. And upon the nobles of the children of Israel he laid not his hand:[1a] and they beheld God, and did eat and drink.

And Jehovah said unto Moses, Come up to me into the mount, and be there: and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them. And Moses rose up, and Joshua his minister:[2] and Moses went up into the mount of God. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you; whosoever hath a cause, let him come near unto them. And Moses went up into the mount, and the cloud covered the mount. And the glory of Jehovah abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the appearance of the glory of Jehovah was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses entered into the midst of the cloud, and went up into the mount: and Moses was in the mount forty days and forty nights.

And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God.

## WORSHIPPING THE GOLDEN CALF

*Exodus 32*

AND when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. And Aaron said unto them, Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden rings which were in their ears, and brought them unto Aaron. And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf: and they said, These are thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw this, he built an altar before it; and Aaron made proclamation, and said, To-morrow shall be a feast to Jehovah. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.[1]

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[1a] "Laid not his hand" — that is, to destroy them.
[2] "Minister" = attendant.
[1] "Rose up to play" = they gave themselves over to the antics which accompanied heathen festivals.

And Jehovah spake unto Moses, Go, get thee down; for thy people, that thou broughtest up out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed unto it, and said, These are thy gods, O Israel, which brought thee up out of the land of Egypt. And Jehovah said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:[2] now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought Jehovah his God, and said, Jehovah, why doth thy wrath wax hot against thy people, that thou hast brought forth out of the land of Egypt with great power and with a mighty hand? Wherefore should the Egyptians speak, saying, For evil did he bring them forth, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And Jehovah repented of the evil which he said he would do unto his people.

And Moses turned, and went down from the mount, with the two tables of the testimony in his hand; tables that were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. And when Joshua[3] heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it with fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it.

And Moses said unto Aaron, What did this people unto thee, that thou hast brought a great sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on evil. For they said unto me, Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off: so they gave it me; and I cast it into the fire, and there came out this calf.

And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto Jehovah; peradventure I shall make atonement for your sin. And Moses returned unto Jehovah, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book[4] which thou hast written. And Jehovah said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. And now go, lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee; nevertheless in the day when I visit, I will visit their sin upon them. And Jehovah smote the people, because they made the calf.

MOSES BREAKING THE TABLES OF THE LAW
From a painting by Rembrandt

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[2] "Stiffnecked people" — Jehovah likens the people to a stubborn ox who will not bend his neck to the yoke.

[3] "Joshua" — Joshua had accompanied Moses as his attendant and had probably been waiting for his return at a lower part of the mountain.

[4] "Blot me out of thy book" = take me from among the living = let me die for their sin.

# MOSES RETURNS FROM THE MOUNTAIN

*Exodus 33 and 34*

AND Jehovah spake unto Moses, Depart, go up hence, thou and the people that thou hast brought up out of the land of Egypt, for I will not go up in the midst of thee; for thou art a stiffnecked people; lest I consume thee in the way. And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

Now Moses used to take the tent and to pitch it without the camp, afar off from the camp; and he called it, The tent of meeting. And it came to pass, that every one that sought Jehovah went out unto the tent of meeting, which was without the camp. And it came to pass, when Moses went out unto the Tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses, until he was gone into the Tent. And it came to pass, when Moses entered into the Tent, the pillar of cloud descended, and stood at the door of the Tent: and Jehovah spake with Moses. And all the people saw the pillar of cloud stand at the door of the Tent: and all the people rose up and worshipped, every man at his tent door. And Jehovah spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his minister Joshua, the son of Nun, a young man, departed not out of the Tent.

And Moses said unto Jehovah, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name,[1] and thou hast also found favor in my sight. Now therefore, I pray thee, if I have found favor in thy sight, show me now thy ways, that I may know thee, to the end that I may find favor in thy sight: and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein now shall it be known that I have found favor in thy sight, I and thy people? is it not in that thou goest with us, so that we are separated, I and thy people, from all the people that are upon the face of the earth?

## MOSES SEES THE GLORY OF JEHOVAH

AND Jehovah said unto Moses, I will do this thing also that thou hast spoken; for thou hast found favor in my sight, and I know thee by name. And he said, Show me, I pray thee, thy glory. And he said, I will make all my goodness pass before thee, and will proclaim the name of Jehovah before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face; for man shall not see me and live. And Jehovah said, Behold, there is a place by me, and thou shalt stand upon the rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand until I have passed by: and I will take away my hand, and thou shalt see my back; but my face shall not be seen.

## NEW TABLES OF STONE

AND Jehovah said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon the tables the words that were on the first tables, which thou brakest. And be ready by the morning, and come up in the morning unto mount Sinai, and present thyself there to me on the top of the mount. And no man shall come up with thee; neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as Jehovah had commanded him, and took in his hand two tables of stone. And Jehovah descended in the cloud, and stood with him there, and proclaimed the name of Jehovah.[2] And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth; keeping loving-kindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found favor in thy sight, O Lord, let the Lord, I pray thee, go in the midst of us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

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[1] "I know thee by name" = I have special regard for thee.

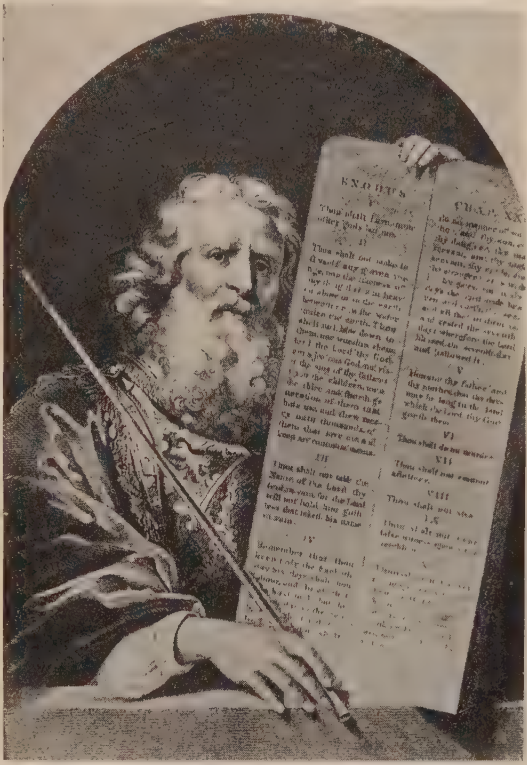
[2] "The name of Jehovah" = Jehovah by name.

And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been wrought in all the earth, nor in any nation; and all the people among which thou art shall see the work of Jehovah. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: but ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their Asherim[3] (for thou shalt worship no other god: for Jehovah, whose name is Jealous, is a jealous God).

And Jehovah said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with Jehovah forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

### THE FACE OF MOSES SHINES

And it came to pass, when Moses came down from mount Sinai with the two tables of the testimony in Moses' hand, when he came down from the mount, that Moses knew not that the skin of his face shone by reason of his speaking with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses spake to them. And afterward all the children of Israel came nigh: and he gave them in commandment all that Jehovah had spoken with him in mount Sinai. And when Moses had done speaking with them, he put a veil on his face. But when Moses went in before Jehovah to speak with him, he took the veil off, until he came out; and he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the veil upon his face again, until he went in to speak with him.



MOSES AND THE TEN COMMANDMENTS

## A PLACE OF WORSHIP FOR JEHOVAH

*Exodus 35, 36, 39 and 40; Leviticus 9 and 10*

And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which Jehovah commanded, saying, Take ye from among you an offering unto Jehovah; whosoever is of a willing heart, let him bring it Jehovah's offering: gold, and silver, and brass.

### WILLING HEARTS

And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and brought Jehovah's offering, for the work of the tent of meeting, and for all the service thereof, and for the holy garments. And they came, both men and women, as many as were willing-hearted, and brought brooches, and ear-rings, and signet-rings, and armlets, all jewels of gold; even every man that offered an offering of gold unto Jehovah. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and seal-skins, brought them. Every one that did offer an offering of silver and brass brought Jehovah's offering; and every man, with whom was found acacia wood for any work of the service, brought it. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen. And all the women whose heart stirred them up in wisdom spun the goats' hair. And the rulers brought the onyx stones, and the stones to be set, for the ephod, and for the breastplate; and the spice, and the oil; for the light, and for the anointing oil, and for the sweet incense. The children of Israel brought a freewill offering unto Jehovah; every man and woman, whose heart made them willing to bring for all the work, which Jehovah had commanded to be made by Moses.

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[3] "Asherim" = the wooden symbols of a goddess named Asherah.

And Bezalel and Oholiab shall work, and every wise-hearted man, in whom Jehovah hath put wisdom and understanding to know how to work all the work for the service of the sanctuary, according to all that Jehovah hath commanded.

And they received of Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary, wherewith to make it. And they brought yet unto him freewill offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they wrought; and they spake unto Moses, saying, The people bring much more than enough for the service of the work which Jehovah commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.

Thus was finished all the work of the tabernacle of the tent of meeting: and the children of Israel did according to all that Jehovah commanded Moses; so did they.

And Moses saw all the work, and, behold, they had done it; as Jehovah had commanded, even so had they done it; and Moses blessed them.

And it came to pass in the first month in the second year,[1] on the first day of the month, that the tabernacle was reared up.

## JEHOVAH APPROVES

Then the cloud[2] covered the tent of meeting, and the glory of Jehovah filled the tabernacle. And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward, throughout all their journeys: but if the cloud was not taken up, then they journeyed not till the day that it was taken up. For the cloud of Jehovah was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.

[And Moses consecrated Aaron and his sons, as Jehovah had commanded; and Aaron and his sons did all things which the Lord commanded by the hand of Moses.]

And Aaron lifted up his hands toward the people, and blessed them; and he came down from offering the sin-offering, and the burnt-offering, and the peace-offerings. And Moses and Aaron went into the tent of meeting, and came out, and blessed the people: and the glory of Jehovah appeared unto all the people. And there came forth fire from before Jehovah, and consumed upon the altar the burnt-offering and the fat: and when all the people saw it, they shouted, and fell on their faces.

And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire[3] before Jehovah, which he had not commanded them. And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah. Then Moses said unto Aaron, This is it that Jehovah spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.[4]

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[1] "Second year" — the second year of the deliverance of the Israelites from Egypt.

[2] "Cloud" — this visible sign of the presence of Jehovah is called the *Shekinah,* a Hebrew word meaning "dwelling."

[3] "Strange fire" = not the holy fire from the altar, but common fire.

[4] "Held his peace" — It is a custom in Eastern countries to make loud lamentations for the dead; but Aaron was silent, because he wished to show the people that he believed Jehovah's act was justified.

# THE DAY OF ATONEMENT

*Leviticus 16*

AND Jehovah spake unto Moses, after the death of the two sons of Aaron, when they drew near before Jehovah, and died; and Jehovah said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat. Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: they are the holy garments; and he shall bathe his flesh in water, and put them on. And he shall take of the congregation of the children of Israel two he-goats for a sin-offering, and one ram for a burnt-offering.

And Aaron shall present the bullock of the sin-offering, which is for himself, and make atonement for himself, and for his house. And he shall take the two goats, and set them before Jehovah at the door of the tent of meeting. And Aaron shall cast lots upon the two goats; one lot for Jehovah, and the other lot for Azazel.[1] And Aaron shall present the goat upon which the lot fell for Jehovah, and offer him for a sin-offering. But the goat, on which the lot fell for Azazel, shall be set alive before Jehovah, to make atonement for him, to send him away for Azazel into the wilderness.

And Aaron shall present the bullock of the sin-offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself. And he shall take a censer full of coals of fire from off the altar before Jehovah, and his hands full of sweet incense beaten small, and bring it within the veil: and he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not: and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat on the east; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat: and he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins: and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses. And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place, until he come out, and have made atonement for himself, and for his household, and for all the assembly of Israel. And he shall go out unto the altar that is before Jehovah, and make atonement for it, and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel.

And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into the wilderness: and the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness.

# RULES FOR RIGHT LIVING

*Leviticus 19*

AND Jehovah spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them,

**Ye shall be holy; for I Jehovah your God am holy. Ye shall fear every man his mother, and his father; and ye shall keep my sabbaths: I am Jehovah your God. Turn ye not unto idols, nor**

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[1] "Azazel" = the scape-goat.

AARON

From a painting
by
Frank Duveneck

make to yourselves molten gods: I am Jehovah your God.

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the sojourner: I am Jehovah your God.

Ye shall not steal; neither shall ye deal falsely, nor lie one to another. And ye shall not swear by my name falsely, and profane the name of thy God: I am Jehovah.

Thou shalt not oppress thy neighbor, nor rob him: the wages of a hired servant shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumblingblock before the blind; but thou shalt fear thy God:[1] I am Jehovah.

Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty;[2] but in righteousness shalt thou judge thy neighbor. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am Jehovah.

Thou shalt not hate thy brother in thy heart: thou shalt surely rebuke thy neighbor, and not bear sin because of him. Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah.

Thou shalt rise up before the hoary head, and honor the face of the old man, and thou shalt fear thy God: I am Jehovah.

And if a stranger sojourn with thee in your land, ye shall not do him wrong. The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were sojourners in the land of Egypt: I am Jehovah your God.

Ye shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity. Just balances, just weights, a just ephah,[3] and a just hin,[4] shall ye have: I am Jehovah your God, who brought you out of the land of Egypt. And ye shall observe all my statutes, and all mine ordinances, and do them: I am Jehovah.

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[1] "Thou shalt fear thy God" = though thou dost not fear the deaf and the blind who cannot help themselves, yet remember that God both hears and sees.

[2] "Poor . . . mighty" — thou shalt not be considerate of the poor simply because he is poor, nor critical of the rich simply because he is rich, but thou shalt judge both the poor and rich from his character and his need.

[3] "Ephah" — this was the unit of dry measure and was the equivalent of a little over one bushel.

[4] "Hin" — this was the unit of liquid measure and was the equivalent of about 6½ gallons.

# HOLY DAYS FOR REST AND FEASTING

*Leviticus 23 and 24*

And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and say unto them, The set feasts [1] of Jehovah, which ye shall proclaim to be holy convocations, even these are my set feasts. Six days shall work be done: but on the seventh day is a sabbath of solemn rest, a holy convocation; ye shall do no manner of work: it is a sabbath unto Jehovah in all your dwellings.

## JEHOVAH'S PASSOVER AND THE FEAST OF UNLEAVENED BREAD

In the first month,[2] on the fourteenth day of the month at even, is Jehovah's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto Jehovah: seven days ye shall eat unleavened bread. In the first day ye shall have a holy convocation: ye shall do no servile work.[3] But ye shall offer an offering made by fire unto Jehovah seven days: in the seventh day is a holy convocation; ye shall do no servile work.

## FIRST FRUITS

And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest: and he shall wave the sheaf before Jehovah, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And in the day when ye wave the sheaf, ye shall offer a he-lamb without blemish a year old for a burnt-offering unto Jehovah. And ye shall eat neither bread, nor parched grain, nor fresh ears, until this selfsame day, until ye have brought the oblation of your God: it is a statute for ever throughout your generations in all your dwellings.

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall there be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meal-offering [4] unto Jehovah.

In the seventh month,[5] on the first day of the month, shall be a solemn rest unto you, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work;[3] and ye shall offer an offering made by fire unto Jehovah.

## THE FEAST OF REMEMBRANCE AND FORGIVENESS OF SIN

Howbeit on the tenth day [6] of this seventh month is the day of atonement: it shall be a holy convocation unto you, and ye shall afflict your souls; and ye shall offer an offering made by fire unto Jehovah. And ye shall do no manner of work in that same day; for it is a day of atonement, to make atonement for you before Jehovah your God.

## THE FEAST OF THE HARVEST

Howbeit on the fifteenth day [7] of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of Jehovah seven days: on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before Jehovah your God seven days. And ye shall keep it a feast unto Jehovah seven days in the year: it is a statute for ever throughout your generations; ye shall keep it in the seventh month. Ye shall dwell in booths [8] seven days; all that are home-born in Israel shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am Jehovah your God. And Moses declared unto the children of Israel the set feasts of Jehovah.

## THE LAW OF THE LAMPS

And Jehovah spake unto Moses, saying, Command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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[1] "Set feasts" = appointed seasons = appointed assemblings of the people for religious purposes.

[2] "First month" = the month of Abib or Nisan; the fourteenth day would be about the fifth of April on our calendar.

[3] "Servile work" = work of labor = business.

[4] "Meal-offering" = an offering made of flour of the new wheat.

[5] "Seventh month" = the month of Tisri; the first would be about the twenty-first of September of our calendar.

[6] "Tenth day" = about the first of October of our calendar.

[7] "Fifteenth day" = about the sixth of October of our calendar.

[8] "Booths" = temporary shelters.

### THE BREAD OF REMEMBRANCE

And thou shalt take fine flour, and bake twelve cakes thereof: two tenth parts of an ephah shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before Jehovah. And thou shalt put pure frankincense upon each row, that it may be to the bread for a memorial, even an offering made by fire unto Jehovah. Every sabbath day he shall set it in order before Jehovah continually; it is on the behalf of the children of Israel, an everlasting covenant. And it shall be for Aaron and his sons; and they shall eat it in a holy place: for it is most holy unto him of the offerings of Jehovah made by fire by a perpetual statute.

## THE MOSAIC LAW

*Leviticus 24*

And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel; and the son of the Israelitish woman and a man of Israel strove together in the camp: and the son of the Israelitish woman blasphemed the Name,[1] and cursed; and they brought him unto Moses. And they put him in ward, that it might be declared unto them at the mouth of Jehovah.

And Jehovah spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of Jehovah, he shall surely be put to death; all the congregation shall certainly stone him: as well the sojourner, as the home-born, when he blasphemeth the name of Jehovah, shall be put to death. And he that smiteth any man mortally shall surely be put to death. And he that smiteth a beast mortally shall make it good, life for life. And if a man cause a blemish in his neighbor; as he hath done, so shall it be done to him: breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be rendered unto him. And he that killeth a beast shall make it good: and he that killeth a man shall be put to death. Ye shall have one manner of law, as well for the sojourner, as for the home-born: for I am Jehovah your God. And Moses spake to the children of Israel; and they brought forth him that had cursed out of the camp, and stoned him with stones. And the children of Israel did as Jehovah commanded Moses.

## THE YEAR OF REST AND THE YEAR OF JUBILEE

*Leviticus 25 and 26*

And Jehovah spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto Jehovah. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruits thereof; but in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto Jehovah: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of itself of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather: it shall be a year of solemn rest for the land.

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years. Then shalt thou send abroad the loud trumpet on the tenth day of the seventh month; in the day of atonement shall ye send abroad the trumpet throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee[1] unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of the undressed vines. For it is a jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

In this year of jubilee ye shall return every man unto his possession.

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[1] "Name" = the name of Jehovah.'

[1] "Jubilee" = a joyful sound.

And the land shall not be sold in perpetuity; for the land is mine: for ye are strangers and sojourners with me.

And if thy brother be waxed poor with thee, and sell himself unto thee; thou shalt not make him to serve as a bondservant. As a hired servant, and as a sojourner, he shall be with thee; he shall serve with thee unto the year of jubilee: then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am Jehovah your God.

## BLESSINGS SECURED BY OBEDIENCE

If ye walk in my statutes, and keep my commandments, and do them; then I will give your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will cause evil beasts to cease out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And I will walk among you, and will be your God, and ye shall be my people.

But if ye will not hearken unto me, and will not do all these commandments; but break my covenant; I also will do this unto you: I will appoint terror over you, even consumption and fever, that shall consume the eyes, and make the soul to pine away; and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be smitten before your enemies: they that hate you shall rule over you; and ye shall flee when none pursueth you. And if ye will not yet for these things hearken unto me, then I will chastise you seven times more for your sins. And I will break the pride of your power: and I will make your heaven as iron, and your earth as brass; and your strength shall be spent in vain; for your land shall not yield its increase, neither shall the trees of the land yield their fruit.

And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more

THE LIBERATION OF THE BONDSERVANTS
From a painting by H. Le Jeune

plagues upon you according to your sins. And I will send the beast of the field among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your ways shall become desolate.

And if by these things ye will not be reformed unto me, but will walk contrary unto me; then will I also walk contrary unto you; and I will smite you, even I, seven times for your sins. And I will bring a sword upon you, that shall execute the vengeance of the covenant; and ye shall be gathered together within your cities: and I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you in wrath; and I also will chastise you seven times for your sins. And I will destroy your high places, and cut down your sun-images, and cast your dead bodies upon the bodies of your idols; and my soul shall abhor you. And I will make your cities a waste, and will bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation; and your enemies that dwell therein shall be astonished at it. And you will I scatter among the nations, and I will draw out the sword after you: and your land shall be a desolation, and your cities shall be a waste.

And as for them that are left of you, I will send a faintness into their heart in the lands of their enemies: and the sound of a driven leaf shall chase them; and they shall flee, as one fleeth from the sword; and they shall fall when none pursueth. And they shall stumble one upon another, as it were before the sword, when none pursueth: and ye shall have no power to stand before your enemies. And ye shall perish among the nations, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

And they shall confess their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against me, and also that, because they walked contrary unto me, then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am Jehovah their God; but I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am Jehovah.

These are the statutes and ordinances and laws, which Jehovah made between him and the children of Israel in mount Sinai by Moses.

## THE NUMBERING OF THE PEOPLE

*Numbers 1 to 6*

AND Jehovah spake unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers' houses, according to the number of the names, every male, by their polls; from twenty years old and upward, all that are able to go forth to war in Israel, thou and Aaron shall number them by their hosts.[1]

And Moses and Aaron assembled all the congregation together on the first day of the second month.[2] As Jehovah commanded Moses, so he numbered[3] them in the wilderness of Sinai, every male from twenty years old and upward, all that were able to go forth to war.

All they that were numbered[3] were six hundred thousand and three thousand and five hundred and fifty.

### ESTABLISHING THE PRIESTHOOD

BUT the Levites after the tribe of their fathers were not numbered among them. For Jehovah spake unto Moses, saying, Only the tribe of Levi thou shalt not number,[3] neither shalt thou take the sum of them among the children of Israel; but appoint thou the Levites over[4] the tabernacle of the testimony,[5] and over all the furniture thereof, and over all that belongeth to it: they shall bear the tabernacle, and all the furniture thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

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[1] "Shall number them by their hosts" = shall muster them in their different divisions.

[2] "Second month" = the month of Iyar, and the first day would be about the twenty-first of April of our calendar.

[3] "Numbered" = mustered.

[4] "Over" = to take charge of and protect.

[5] "Testimony" = the Tables of the Law.

And Jehovah spake unto Moses, saying, Bring the tribe of Levi near, and set them before Aaron the priest, that they may minister unto him. And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him on the behalf of the children of Israel. And thou shalt appoint Aaron and his sons, and they shall keep their priesthood: and the stranger[6] that cometh nigh shall be put to death.

And Jehovah spake unto Moses, saying, And I, behold, I have taken the Levites from among the children of Israel instead of all the first-born among the children of Israel; and the Levites shall be mine: for all the first-born are mine; on the day that I smote all the first-born in the land of Egypt I hallowed unto me all the first-born in Israel, both man and beast; mine they shall be: I am Jehovah.

And Jehovah spake unto Moses in the wilderness of Sinai, saying, Number the children of Levi by their fathers' houses, by their families: every male from a month old and upward shalt thou number them. And Moses numbered them according to the word of Jehovah, as he was commanded. Those that were numbered of them, were twenty and two thousand. [And Moses divided among the families of the Levites the charge of the tent of meeting and of the holy things.]

### THE NAZIRITE VOW

AND Jehovah spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall make a special vow, the vow of a Nazirite,[7] to separate[8] himself unto Jehovah, he shall separate himself from wine and strong drink; he shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any juice of grapes, nor eat fresh grapes or dried. All the days of his separation shall he eat nothing that is made of the grapevine, from the kernels even to the husk.

All the days of his vow of separation there shall no razor come upon his head: until the days be fulfilled, in which he separateth himself unto Jehovah, he shall be holy; he shall let the locks of the hair of his head grow long.

### THE PRIESTLY BLESSING

AND Jehovah spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel: ye shall say unto them,

Jehovah bless thee, and keep thee:

Jehovah make his face to shine upon thee, and be gracious unto thee:

Jehovah lift up his countenance upon thee, and give thee peace.

So shall they put my name upon the children of Israel; and I will bless them.

## THE DEDICATION OF THE TABERNACLE

*Numbers 7*

AND it came to pass on the day that Moses had made an end of setting up the tabernacle, and had anointed it and sanctified it, and all the furniture thereof, and the altar and all the vessels thereof, and had anointed them and sanctified them; that the princes of Israel, the heads of their fathers' houses, offered. These were the princes of the tribes, these are they that were over them that were numbered: and they brought their oblation before Jehovah, six covered wagons, and twelve oxen; a wagon for every two of the princes, and for each one an ox: and they presented them before the tabernacle. And Jehovah spake unto Moses, saying, Take it of them, that they may be used in doing the service of the tent of meeting; and thou shalt give them unto the Levites, to every man according to his service. And Moses took the wagons and the oxen, and gave them unto the Levites. Two wagons and four oxen he gave unto the sons of Gershon, according to their service: and four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest. But unto the sons of Kohath he gave none, because the service of the sanctuary belonged unto them; they bare it upon their shoulders. And the princes offered for the dedication[1] of the altar in the day that it was anointed, even the princes offered their oblation before the altar. And Jehovah said unto Moses, They shall offer their oblation, each prince on his day, for the dedication of the altar.

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[6] "Stranger" = any one besides the priests, though even of the tribe of Levi.

[7] "Nazirite" = one separated or consecrated.

[8] "Separate" = consecrate.

[1] "Dedication" = dedication-gift.

And he that offered his oblation the first day was Nahshon the son of Amminadab, of the tribe of Judah: and his oblation was one silver platter, the weight whereof was a hundred and thirty shekels,[2] one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meal-offering; one golden spoon of ten shekels, full of incense; one young bullock, one ram, one he-lamb a year old, for a burnt-offering; one male of the goats for a sin-offering; and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-lambs a year old: this was the oblation of Nahshon the son of Amminadab.

[And all the princes of Israel offered the same offering, each on his day. They were twelve days offering.]

This was the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve silver platters, twelve silver bowls, twelve golden spoons; each silver platter weighing a hundred and thirty shekels, and each bowl seventy; all the silver of the vessels two thousand and four hundred shekels, after the shekel of the sanctuary; the twelve golden spoons, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary; all the gold of the spoons a hundred and twenty shekels; all the oxen for the burnt-offering twelve bullocks, the rams twelve, the he-lambs a year old twelve, and their meal-offering; and the males of the goats for a sin-offering twelve; and all the oxen for the sacrifice of peace-offerings twenty and four bullocks, the rams sixty, the he-goats sixty, the he-lambs a year old sixty. This was the dedication of the altar.

And when Moses went into the tent of meeting to speak with him, then he heard the Voice speaking unto him from above the mercy-seat that was upon the ark of the testimony, from between the two cherubim: and he spake unto him.

## LED BY A CLOUD

*Numbers 9 and 10*

And on the day that the tabernacle was reared up the cloud covered the tabernacle, even the tent of the testimony: and at even it was upon the tabernacle as it were the appearance of fire, until morning. So it was alway: the cloud covered it, and the appearance of fire by night. And whenever the cloud was taken up from over the Tent, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel encamped. At the commandment of Jehovah the children of Israel journeyed, and at the commandment of Jehovah they encamped: as long as the cloud abode upon the tabernacle they remained encamped. And when the cloud tarried upon the tabernacle many days, then the children of Israel kept the charge[1] of Jehovah, and journeyed not. And sometimes the cloud was a few days upon the tabernacle; then according to the commandment of Jehovah they remained encamped, and according to the commandment of Jehovah they journeyed. And sometimes the cloud was from evening until morning; and when the cloud was taken up in the morning, they journeyed: or if it continued by day and by night, when the cloud was taken up, they journeyed. Whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, abiding thereon, the children of Israel remained encamped, and journeyed not; but when it was taken up, they journeyed. At the commandment of Jehovah they encamped, and at the commandment of Jehovah they journeyed: they kept the charge of Jehovah, at the commandment of Jehovah by Moses.

And it came to pass in the second year,[2] in the second month,[3] on the twentieth day of the month, that the cloud was taken up from over the tabernacle of the testimony. And the children of Israel set forward according to their journeys out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran.

And they set forward from the mount of Jehovah[4] three days' journey; and the ark of the covenant of Jehovah went before them three days' journey, to seek out a resting-place for them. And the cloud of Jehovah was over them by day, when they set forward from the camp.

And it came to pass, when the ark set forward, that Moses said, Rise up, O Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Jehovah, unto the ten thousands of the thousands of Israel.

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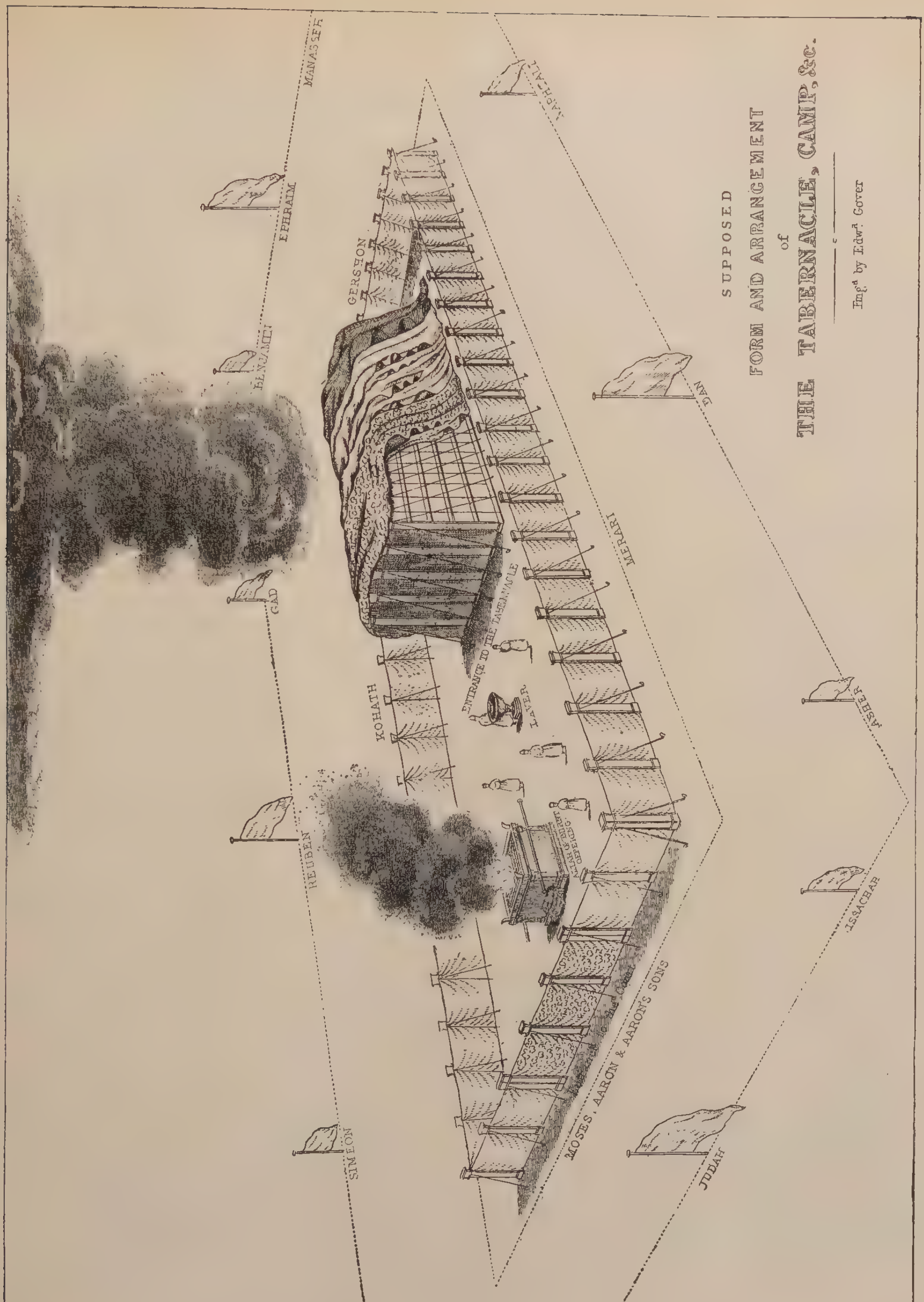
[2] "Shekels" — one shekel was the equivalent of about two ounces.

[1] "Kept the charge" = patiently awaited the signal to depart.

[2] "Second year" — the second year after the children of Israel left Egypt.

[3] "Second month" = the month of Iyar; the twentieth would be about the tenth of May of our calendar.

[4] "Mount of Jehovah" = Mount Sinai.



SUPPOSED
FORM AND ARRANGEMENT
of
THE TABERNACLE, CAMP, &c.

Engd by Edwd Gover

# A MUTINY IN THE CAMP

*Numbers 11*

And the people were as murmurers, speaking evil[1] in the ears of Jehovah: and when Jehovah heard it, his anger was kindled; and the fire of Jehovah burnt among them, and devoured in the uttermost part of the camp. And the people cried unto Moses; and Moses prayed unto Jehovah, and the fire abated. And the name of that place was called Taberah, because the fire of Jehovah burnt among them.

And the mixed multitude that was among them lusted exceedingly: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt for nought; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away; there is nothing at all save this manna to look upon. And the manna was like coriander seed, and the appearance thereof as the appearance of bdellium. The people went about, and gathered it, and ground it in mills, or beat it in mortars, and boiled it in pots, and made cakes of it: and the taste of it was as the taste of fresh oil.[2] And when the dew fell upon the camp in the night, the manna fell upon it.

And Moses heard the people weeping throughout their families, every man at the door of his tent: and the anger of Jehovah was kindled greatly; and Moses was displeased. And Moses said unto Jehovah, Wherefore hast thou dealt ill with thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me? Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand,[3] if I have found favor in thy sight; and let me not see my wretchedness.

And Jehovah said unto Moses, Gather unto me seventy men of the elders[4] of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tent of meeting, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the Spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh; for ye have wept in the ears of Jehovah, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore Jehovah will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days, but a whole month, until it be loathsome unto you; because that ye have rejected Jehovah who is among you, and have wept before him, saying, Why came we forth out of Egypt? And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall flocks and herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And Jehovah said unto Moses, Is Jehovah's hand waxed[5] short? now shalt thou see whether my word shall come to pass unto thee or not.

And there went forth a wind from Jehovah, and brought quails from the sea, and let them fall by the camp, about a day's journey on this side, and a day's journey on the other side, round about the camp, and about two cubits[6] above the face of the earth. And the people rose up all that day, and all the night, and all the next day, and gathered the quails: he that gathered least gathered ten homers:[7] and they spread them all abroad for themselves round about the camp.

From Kibroth-hattaavah the people journeyed unto Hazeroth; and they abode at Hazeroth.

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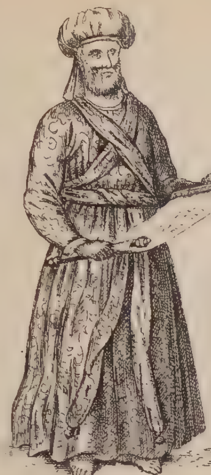
[1] "Speaking evil" = speaking that which was evil.
[2] "Fresh oil" = cakes baked with oil.
[3] "Out of hand" = at once.
[4] "Elders" = heads of families.
[5] "Waxed" = grown.
[6] "Cubits" — one cubit was about 17½ inches.
[7] "Homers" — a homer was about 10½ bushels.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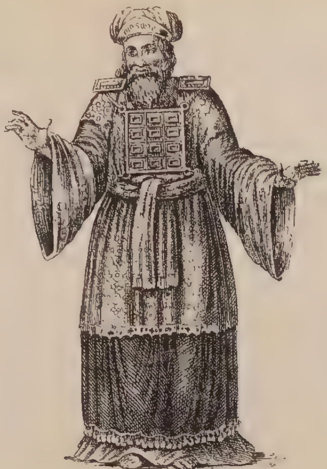
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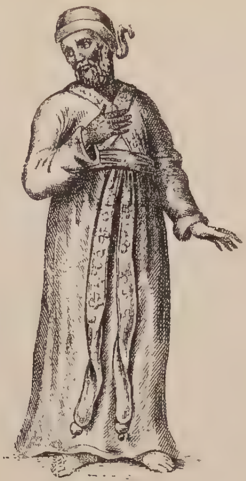
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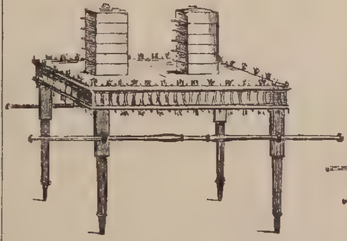
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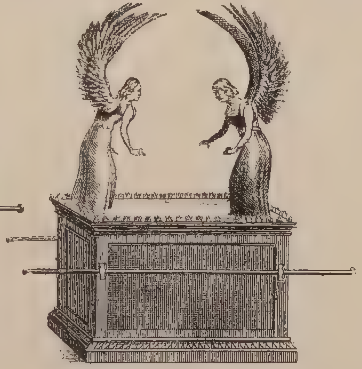
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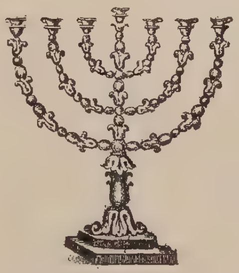
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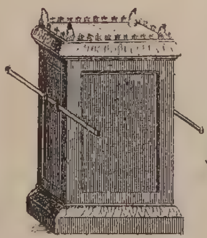
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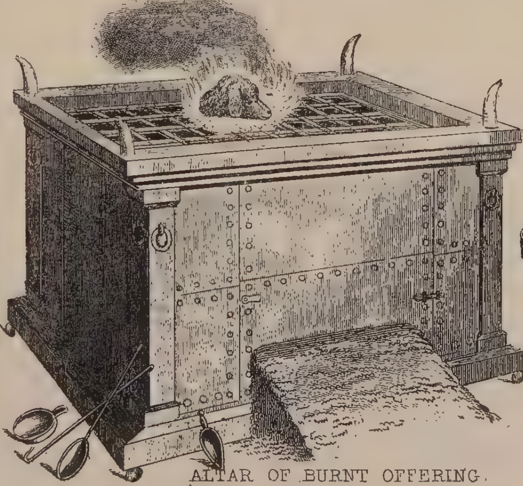
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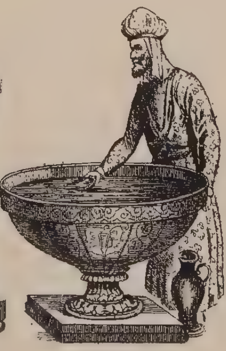
LAVER

*Scale of Feet, 21 Inches being taken as equal to 1 Cubit.*

1 2 3 4 5 6 7 8 9 10 feet.

Drawn & Engraved by Edwd Gover.

# THE SENDING OUT OF THE SPIES

*Numbers 13*

AND Jehovah spake unto Moses, saying, Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a prince among them.

And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way by[1] the South, and go up into the hill-country: and see the land, what it is; and the people that dwell therein, whether they are strong or weak, whether they are few or many; and what the land is that they dwell in, whether it is good or bad; and what cities they are that they dwell in, whether in camps, or in strongholds; and what the land is, whether it is fat or lean, whether there is wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first-ripe grapes.

So they went up, and spied out the land from the wilderness of Zin unto Rehob, to the entrance of Hamath. And they went up by[1] the South, and came unto Hebron. And they came unto the valley of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it upon a staff between two; they brought also of the pomegranates, and of the figs.

## THE REPORT OF THE SPIES

AND they returned from spying out the land at the end of forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us; and surely it floweth with milk and honey; and this is the fruit of it. Howbeit the people that dwell in the land are strong, and the cities are fortified, and very great: and moreover we saw the children of Anak there. Amalek dwelleth in the land of the South: and the Hittite, and the Jebusite, and the Amorite, dwell in the hill-country; and the Canaanite dwelleth by the sea, and along by the side of the Jordan.

And Caleb [who was one of the twelve spies that went up] stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We are not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had spied out unto the children of Israel, saying, The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. And there we saw the Nephilim,[2] the sons of Anak, who come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight.

# THE PEOPLE REBEL AGAINST MOSES AND AARON

*Numbers 14 and 15*

AND all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would that we had died in the land of Egypt! or would that we had died in this wilderness! And wherefore doth Jehovah bring us unto this land, to fall by the sword? Our wives and our little ones will be a prey: were it not better for us to return into Egypt?

And they said one to another, Let us make a captain, and let us return into Egypt. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun and Caleb the son of Jephunneh, who were of them that spied out the land, rent their clothes: and they spake unto all the congregation of the children of Israel, saying, The land, which we passed through to spy it out, is an exceeding good land. If Jehovah delight in us, then he will bring us into this land, and give it unto us; a land which floweth with milk and honey. Only rebel not against Jehovah, neither fear ye the people of the land; for they are bread for us[1]: their defence is removed from over them, and Jehovah is with us: fear them not. But all the congregation bade[2] stone them with stones. And the glory of Jehovah appeared in the Tent of meeting unto all the children of Israel.

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[1] "By" = into.

[2] "Nephilim" = giants.

And Jehovah said unto Moses, How long will this people despise[3] me? and how long will they not believe in me, for all the signs which I have wrought among them? I will smite them with the pestilence, and disinherit them, and will make of thee a nation greater and mightier than they.

## MOSES PLEADS FOR HIS PEOPLE

And Moses said unto Jehovah, Then the Egyptians will hear it; for thou broughtest up this people in thy might from among them; and they will tell it to the inhabitants of this land. They have heard that thou Jehovah art in the midst of this people; for thou Jehovah art seen face to face, and thy cloud standeth over them, and thou goest before them, in a pillar of cloud by day, and a pillar of fire by night. Now if thou shalt kill this people as one man, then the nations which have heard the fame of thee will speak, saying, Because Jehovah was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. And now, I pray thee, let the power of the Lord be great, according as thou hast spoken, saying, Jehovah is slow to anger, and abundant in loving-kindness, forgiving iniquity and transgression; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation. Pardon, I pray thee, the iniquity of this people according unto the greatness of thy loving-kindness, and according as thou hast forgiven this people, from Egypt even until now.

And Jehovah said, I have pardoned according to thy word: but in very deed, as I live, and as all the earth shall be filled with the glory of Jehovah; because all those men that have seen my glory, and my signs, which I wrought in Egypt and in the wilderness, yet have tempted[4] me these ten[5] times, and have not hearkened to my voice; surely they shall not see the land which I sware unto their fathers, neither shall any of them that despised[3] me see it: but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. To-morrow turn ye, and get you into the wilderness by the way to the Red Sea.

## PUNISHED FOR REVOLTING

And Jehovah spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, that murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As I live, saith Jehovah, surely as ye have spoken in mine ears, so will I do to you: your dead bodies shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, that have murmured against me, surely ye shall not come into the land, concerning which I sware that I would make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, that ye said should be a prey, them will I bring in, and they shall know the land which ye have rejected. But as for you, your dead bodies shall fall in this wilderness. After the number of the days in which ye spied out the land, even forty days, for every day a year, shall ye bear your iniquities, even forty years, and ye shall know my alienation.[6] I, Jehovah, have spoken, surely this will I do unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

And the men, whom Moses sent to spy out the land, who returned, and made all the congregation to murmur against him, by bringing up an evil report against the land, even those men that did bring up an evil report of the land, died by the plague before Jehovah. But Joshua the son of Nun, and Caleb the son of Jephunneh, remained alive of those men that went to spy out the land.

## STILL WILLFUL

And Moses told these words unto all the children of Israel: and the people mourned greatly. And they rose up early in the morning, and gat them up to the top of the mountain, saying, Lo, we are here, and will go up unto the place which Jehovah hath promised: for we have sinned. And Moses said, Wherefore now do ye transgress the commandment of Jehovah, seeing it shall not prosper? Go not up, for Jehovah is not among you; that ye be not smitten down before your enemies. For there the Amalekite and the Canaanite are before you, and ye shall fall by the sword: because ye are turned back from following Jehovah, therefore Jehovah will not be with you. But they presumed to go up to the top of the mountain: nevertheless the ark of the covenant of Jehovah, and Moses, departed not out of the camp. Then the Amalekite came down, and the Canaanite who dwelt in that mountain, and smote them and beat them down, even unto Hormah.

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[1] "They are bread for us" = they shall be defeated easily and completely by us.

[2] "Bade" = desired to.

[3] "Despise" = insult.

[4] "Tempted" = doubted.

[5] "Ten" = many.

[6] "My alienation" = the revoking of my promises.

### THE MAN WHO BROKE THE SABBATH

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it had not been declared what should be done to him. And Jehovah said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him to death with stones; as Jehovah commanded Moses.

## THE ROD THAT BUDDED

*Numbers 17 to 20*

And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and take of them rods, one for each father's house, of all their princes according to their fathers' houses, twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi; for there shall be one rod for each head of their fathers' houses. And thou shalt lay them up in the tent of meeting before the testimony, where I meet with you. And it shall come to pass, that the rod of the man whom I shall choose shall bud: and I will make to cease from me the murmurings of the children of Israel, which they murmur against you. And Moses spake unto the children of Israel; and all their princes gave him rods, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods. And Moses laid up the rods before Jehovah in the tent of the testimony.

And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and produced blossoms, and bare ripe almonds. And Moses brought out all the rods from before Jehovah unto all the children of Israel: and they looked, and took every man his rod. And Jehovah said unto Moses, Put back the rod of Aaron before the testimony, to be kept for a token against the children of rebellion; that thou mayest make an end of their murmurings against me, that they die not. Thus did Moses as Jehovah commanded him, so did he.

And the children of Israel spake unto Moses, saying, Behold, we perish, we are undone, we are all undone. Every one that cometh near, that cometh near unto the tabernacle of Jehovah, dieth: shall we perish all of us?

### PRIESTS NOT TO OWN LAND

And Jehovah said unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any portion among them: I am thy portion and thine inheritance among the children of Israel.

And unto the children of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they serve, even the service of the tent of meeting. And henceforth the children of Israel shall not come nigh the tent of meeting, lest they bear sin, and die. But the Levites shall do the service[1] of the tent of meeting, and they shall bear their iniquity:[2] it shall be a statute for ever throughout your generations; and among the children of Israel they shall have no inheritance. For the tithe of the children of Israel, which they offer as a heave-offering unto Jehovah, I have given to the Levites for an inheritance: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

### WATER FROM A ROCK

And the children of Israel, even the whole congregation, came into the wilderness of Zin in the first month:[3] and the people abode in Kadesh; and Miriam died there, and was buried there.

And there was no water for the congregation: and they assembled themselves together against Moses and against Aaron. And the people strove with Moses, and spake, saying, Would that we had died when our brethren died before Jehovah! And why have ye brought the assembly of Jehovah into this wilderness, that we should die there, we and our beasts? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the tent of meeting, and fell upon their faces: and the glory of Jehovah appeared unto them. And Jehovah spake unto Moses, saying, Take the rod,[4] and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their cattle drink. And Moses took the rod from before Jehovah,[5] as he commanded him.

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[1] "Service" = work.

[2] "Bear their iniquity" = act for the people in asking forgiveness.

[3] "First month" = the month of Nisan or Abib, which would be approximately between March 21 and April 21 of our calendar.

And Moses and Aaron gathered the assembly together before the rock, and he said unto them, Hear now, ye rebels; shall we bring you forth water out of this rock? And Moses lifted up his hand, and smote the rock with his rod twice: and water came forth abundantly, and the congregation drank, and their cattle. And Jehovah said unto Moses and Aaron, Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them. These are the waters of Meribah[6]; because the children of Israel strove with Jehovah, and he was sanctified[7] in them.

### AARON DIES ON MOUNT HOR

And they journeyed from Kadesh: and the children of Israel, even the whole congregation, came unto mount Hor. And Jehovah spake unto Moses and Aaron in mount Hor, by the border of the land of Edom, saying, Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the waters of Meribah. Take Aaron and Eleazar his son, and bring them up unto mount Hor; and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there. And Moses did as Jehovah commanded: and they went up into mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there on the top of the mount: and Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead, they wept for Aaron thirty days, even all the house of Israel.

## HEALING THE BITES OF SERPENTS

*Numbers 21*

And they journeyed from mount Hor by the way to the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.[1] And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, and there is no water; and our soul loatheth this light bread. And Jehovah sent fiery serpents among the people, and they bit the people; and much people of Israel died. And the people came to Moses, and said, We have sinned, because we have spoken against Jehovah, and against thee; pray unto Jehovah, that he take away the serpents from us. And Moses prayed for the people. And Jehovah said unto Moses, Make thee a fiery serpent, and set it upon a standard[2]: and it shall come to pass, that every one that is bitten, when he seeth it, shall live. And Moses made a serpent of brass, and set it upon the standard: and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.

And Israel sent messengers unto Sihon king of the Amorites, saying, Let me pass through thy land: we will not turn aside into field, or into vineyard; we will not drink of the water of the wells: we will go by the king's highway, until we have passed thy border. And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness, and came to Jahaz; and he fought against Israel. And Israel smote him with the edge of the sword, and possessed his land from the Arnon unto the Jabbok, even unto the children of Ammon; for the border of the children of Ammon was strong. And Israel

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[4] "The rod" = the rod with which Moses had wrought former miracles.

[5] "From before Jehovah" — the rod of Moses, like the rod of Aaron, had been kept in the sanctuary.

[1] "Way" = road.

[2] "Standard" = pole.

[6] "Meribah" = strife.

[7] "Sanctified" = showed himself holy.

THE SERPENT OF BRASS

took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the towns thereof.

Thus Israel dwelt in the land of the Amorites.

And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he and all his people, to battle at Edrei. And Jehovah said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, who dwelt at Heshbon. So they smote him, and his sons and all his people, until there was none left him remaining: and they possessed his land.

# THE STORY OF BALAK AND BALAAM

*Numbers 22 to 24*

And the children of Israel journeyed, and encamped in the plains of Moab beyond the Jordan at Jericho.

## BALAK SENDS FOR BALAAM

And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, Now will this multitude lick up all that is round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of Moab at that time. And he sent messengers unto Balaam[1] the son of Beor, to Pethor, which is by the River, to the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me. Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed.

And the elders of Moab and the elders of Midian came unto Balaam, and spake unto him the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as Jehovah shall speak unto me: and the princes of Moab abode with Balaam. And God came unto Balaam, and said, What men are these with thee? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, the people that is come out of Egypt, it covereth the face of the earth: now, come curse me them; peradventure I shall be able to fight against them, and shall drive them out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people; for they are blessed.

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[1] "Balaam" — he was a celebrated soothsayer.

## JEHOVAH FORBIDS BALAAM TO GO

And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land; for Jehovah refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

And Balak sent yet again princes, more, and more honorable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honor, and whatsoever thou sayest unto me I will do: come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of Jehovah my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what Jehovah will speak unto me more. And God came unto Balaam at night, and said unto him, If [2] the men are come to call thee, rise up, go with them; but only the word which I speak unto thee, that shalt thou do.

## COMPROMISING WITH EVIL

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went; [3] and the angel of Jehovah placed himself in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of Jehovah standing in the way, with his sword drawn in his hand; and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. Then the angel of Jehovah stood in a narrow path [4] between the vineyards, a wall being on this side, and a wall on that side. And the ass saw the angel of Jehovah, and she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. And the angel of Jehovah went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And the ass saw the angel of Jehovah, and she lay down under Balaam: and Balaam's anger was kindled, and he smote the ass with his staff.

## BALAAM'S ASS SPEAKS

And Jehovah opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in my hand, for now I had killed thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden all thy life long unto this day? was I ever wont to do so unto thee? And he said, Nay.

## THE ANGEL'S WARNING

Then Jehovah opened the eyes of Balaam, and he saw the angel of Jehovah standing in the way, with his sword drawn in his hand; and he bowed his head, and fell on his face. And the angel of Jehovah said unto him, Wherefore hast thou smitten thine ass these three times? behold, I am come forth for an adversary, because thy way is perverse [5] before me: and the ass saw me, and turned aside before me these three times: unless she had turned aside from me, surely now I had even slain thee, and saved her alive. And Balaam said unto the angel of Jehovah, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. And the angel of Jehovah said unto Balaam, Go with the men; but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

And when Balak heard that Balaam was come, he went out to meet him unto the City of Moab. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honor? And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to speak anything? the word that God putteth in my mouth, that shall I speak. And Balaam went with Balak, and they came unto Kiriathhuzoth. And Balak sacrificed oxen and sheep, and sent to Balaam, and to the princes that were with him.

And it came to pass in the morning, that Balak took Balaam, and brought him up into the high places of Baal; [6] and he saw from thence the utmost part of the people.[7]

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[2] "If" = since.

[3] "Because he went" — not because of the act of going, but because Balaam, having got permission to go, was planning to comply with Balak's desire and curse the Israelites.

[4] "A narrow path" — the roads in Palestine are unenclosed except where they pass between the fences of gardens or vineyards.

[5] "Perverse" = headlong.

[6] "Baal" — this was the name of the chief god of the Syrians and the Phœnicians.

[7] "Utmost part of the people" — the hosts of Israelites,

And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt-offering, and I will go: peradventure Jehovah will come to meet me; and whatsoever he showeth me I will tell thee. And he went to a bare height. And God met Balaam: and he said unto him, I have prepared the seven altars, and I have offered up a bullock and a ram on every altar. And Jehovah put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo, he was standing by his burnt-offering, he, and all the princes of Moab. And he took up his parable,[8] and said,

### BALAAM'S PROPHECY

From Aram hath Balak brought me,
The king of Moab from the mountains of the East:
Come, curse me Jacob,
And come, defy [9] Israel.
How shall I curse, whom God hath not cursed?
And how shall I defy, whom Jehovah hath not defied?
For from the top of the rocks I see him,
And from the hills I behold him:
Lo, it is a people that dwelleth alone,
And shall not be reckoned among the nations.
Who can count the dust of Jacob,
Or number the fourth part of Israel?
Let me die the death of the righteous,
And let my last end be like his!

And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. And he answered and said, Must I not take heed to speak that which Jehovah putteth in my mouth?

### THE SECOND SACRIFICE

And Balak said unto him, Come, I pray thee, with me unto another place,[10] from whence thou mayest see them; thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. And he took him into the field of Zophim,[11] to the top of Pisgah, and built seven altars, and offered up a bullock and a ram on every altar. And he said unto Balak, Stand here by thy burnt-offering, while I meet Jehovah yonder. And Jehovah met Balaam, and put a word in his mouth, and said, Return unto Balak, and thus shalt thou speak. And he came to him, and, lo, he was standing by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath Jehovah spoken? And he took up his parable, and said,

### BALAAM'S SECOND PROPHECY

Rise up, Balak, and hear;
Hearken unto me, thou son of Zippor:
God is not a man, that he should lie,
Neither the son of man, that he should repent:
Hath he said, and will he not do it?
Or hath he spoken, and will he not make it good?
Behold, I have received commandment to bless:
And he hath blessed, and I cannot reverse it.
He hath not beheld iniquity in Jacob;
Neither hath he seen perverseness in [12] Israel:
Jehovah his God is with him,
And the shout of a king is among them.
God bringeth them forth out of Egypt;
He hath as it were the strength of the wild-ox.
Surely there is no enchantment with [13] Jacob;
Neither is there any divination with [13] Israel:
Now shall it be said of Jacob and of Israel,
What hath God wrought!
Behold, the people riseth up as a lioness,
And as a lion does he lift himself up:
He shall not lie down until he eat of the prey,
And drink the blood of the slain.

And Balak said unto Balaam, Neither curse them at all, nor bless them at all. But Balaam answered and said unto Balak, Told not I thee, saying, All that Jehovah speaketh, that I must do?

### A THIRD SACRIFICE

And Balak said unto Balaam, Come now, I will take thee unto another place; peradventure it will please God that thou mayest curse me them from thence. And Balak took Balaam unto the top of Peor, that looketh down upon the desert. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said, and offered up a bullock and a ram on every altar.

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[8] "Parable" = prophecy.

[9] "Defy" = be angry against.

[10] "Another place" — this suggestion was due to the superstitious idea that one place was more favorable to magical rites than another.

[11] "Field of Zophim" = the field of the watchmen; this was an elevated spot used to watch against the approach of enemies.

[12] "Perverseness in" = trouble for.

[13] "With" = against.

And Balaam lifted up his eyes, and he saw Israel dwelling according to their tribes; and the Spirit of God came upon him. And he took up his parable,[14] and said,

### BALAAM AGAIN PROPHESIES

Balaam the son of Beor saith,
And the man whose eye was closed saith;
He saith, who heareth the words of God,
Who seeth the vision of the Almighty,
Falling down, and having his eyes open:
How goodly are thy tents, O Jacob,
Thy tabernacles, O Israel!
As valleys are they spread forth,
As gardens by the river-side,
As lign-aloes which Jehovah hath planted,
As cedar-trees beside the waters.
Water shall flow from his buckets,
And his seed shall be in many waters,
And his king shall be higher than Agag,[15]
And his kingdom shall be exalted.
God bringeth him forth out of Egypt;
He hath as it were the strength of the wild-ox:
He shall eat up the nations his adversaries,
And shall break their bones in pieces,
And smite them through with his arrows.
He couched, he lay down as a lion,
And as a lioness; who shall rouse him up?
Blessed be every one that blesseth thee,
And cursed be every one that curseth thee.

And Balak's anger was kindled against Balaam, and he smote his hands together; and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honor; but, lo, Jehovah hath kept thee back from honor. And Balaam said unto Balak, Spake I not also to thy messengers that thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the word of Jehovah, to do either good or bad of mine own mind; what Jehovah speaketh, that will I speak? And now, behold, I go unto my people: come, and I will advertise[16] thee what this people shall do to thy people in the latter days. And he took up his parable,[14] and said,

Balaam the son of Beor saith,
And the man whose eye was closed saith;
He saith, who heareth the words of God,
And knoweth the knowledge of the Most High,
Who seeth the vision of the Almighty,
Falling down, and having his eyes open:
I see him, but not now;
I behold him, but not nigh:
There shall come forth a star out of Jacob,
And a sceptre shall rise out of Israel,
And shall smite through the corners of Moab,
And break down all the sons of tumult.[17]
And Edom[18] shall be a possession,
Seir[19] also shall be a possession, who were his enemies;
While Israel doeth valiantly.
And out of Jacob shall one have dominion,
And shall destroy the remnant from the city.

And Balaam rose up, and returned to his place; and Balak also went his way.

## AT THE BORDER OF THE PROMISED LAND

*Numbers 26 and 27, 31 to 33, and 35*

And Jehovah spake unto Moses and unto Eleazar the son of Aaron the priest, saying, Take the sum of all the congregation of the children of Israel, from twenty years old and upward, by their fathers' houses, all that are able to go forth to war in Israel.

These are they that were numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by the Jordan at Jericho. But among these there was not a man of them that were numbered by Moses and Aaron the priest, who numbered the children of Israel in the wilderness of Sinai. For Jehovah had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

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[14] "Parable" = prophecy.

[15] "Agag" — this appears to have been the common title of the kings of the Amalekites, as Pharaoh was for the Egyptian kings; for some time the Amalekites had been one of the most powerful tribes in the deserts to the east and south of Canaan, and were much feared.

[16] "Advertise" = inform.

[17] "Sons of tumult" = sons of violence = those who fight.

[18] "Edom" = the people.

[19] "Seir" = the country.

## JEHOVAH SHOWS THE PROMISED LAND TO MOSES

And Jehovah said unto Moses, Get thee up into this mountain of Abarim, and behold the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered; because ye rebelled against my word in the wilderness of Zin, in the strife of the congregation, to sanctify me at the waters before their eyes. (These are the waters of Meribah of Kadesh in the wilderness of Zin.)

## JEHOVAH SELECTS JOSHUA

And Moses spake unto Jehovah, saying, Let Jehovah, the God of the spirits of all flesh, appoint a man over the congregation, who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in; that the congregation of Jehovah be not as sheep which have no shepherd. And Jehovah said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thy hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put of thine honor[1] upon him, that all the congregation of the children of Israel may obey. And Moses did as Jehovah commanded him; and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as Jehovah spake by Moses.

## WAR WITH THE MIDIANITES

And Jehovah spake unto Moses, saying, Avenge the children of Israel of the Midianites [who had tempted the people to sin]: afterward shalt thou be gathered unto thy people. And Moses spake unto the people, saying, Arm ye men from among you for the war, that they may go against Midian, to execute Jehovah's vengeance on Midian. And they warred against Midian, as Jehovah commanded Moses; and they slew every male. And they slew the kings of Midian. Balaam also the son of Beor they slew with the sword.

## THE REUBENITES AND THE GADITES ASK FOR JAZER AND GILEAD

Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle; the children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, If we have found favor in thy sight, let this land be given unto thy servants for a possession; bring us not over the Jordan.

And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones: but we ourselves will be ready armed to go before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fortified cities because of the inhabitants of the land. We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

And Moses said unto them, If ye will do this thing, if ye will arm yourselves to go before Jehovah to the war, build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth. And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth. Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead; but thy servants will pass over, every man that is armed for war, before Jehovah to battle, as my lord saith.

And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto the half-tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, according to the cities thereof with their borders, even the cities of the land round about.

And Jehovah spake unto Moses in the plains of Moab by the Jordan at Jericho, saying, Speak unto the children of Israel, and say unto them, When ye pass over the Jordan into the land of Canaan, then ye shall drive out all the inhabitants of the land from before you, and destroy all their figured stones,[2] and destroy all their molten images, and demolish all their high places: and ye shall take possession of the land, and dwell therein; for unto you have I given the land to possess it. And ye shall inherit the land by lot according to your families; to the more ye shall give the more inheritance, and to the fewer thou shalt give the less inheritance: wheresoever the lot falleth to any man, that shall be his; according to the tribes of your fathers shall ye inherit. But if ye will not drive out the inhabitants of the land from before you, then shall those that ye let remain of them be as pricks in your eyes, and as thorns in your sides, and they shall vex you in the land wherein ye dwell. And it shall come to pass, that, as I thought to do unto them, so will I do unto you.

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[1] "Thine honor" = the power given by Jehovah to Moses.

[2] "Figured stones" = pictures painted or carved on stone.

### CITIES FOR THE LEVITES

AND Jehovah spake unto Moses in the plains of Moab by the Jordan at Jericho, saying, Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and suburbs[3] for the cities round about them shall ye give unto the Levites. And the cities which ye shall give unto the Levites, they shall be the six cities of refuge, which ye shall give for the manslayer to flee unto: and besides them ye shall give forty and two cities. All the cities which ye shall give to the Levites shall be forty and eight cities; them shall ye give with their suburbs.

### CITIES OF REFUGE

AND the cities which ye shall give shall be for you six cities of refuge. Ye shall give three cities beyond the Jordan, and three cities shall ye give in the land of Canaan; they shall be cities of refuge. For the children of Israel, and for the stranger and for the sojourner among them, shall these six cities be for refuge; that every one that killeth any person unwittingly may flee thither.

MOSES ON MOUNT NEBO

## FINAL INSTRUCTIONS FROM A GREAT LEADER

*Deuteronomy 1 to 34*

AND it came to pass in the fortieth year,[1] in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that Jehovah had given him in commandment unto them. [And Moses repeated to them the story of Jehovah's promises and of his anger at their unbelief and disobedience; and how after their wanderings they had conquered Sihon the Amorite and Og the king of Bashan, and taken possession of their lands.] And I commanded Joshua at that time, saying, Thine eyes have seen all that Jehovah your God hath done unto these two kings: so shall Jehovah do unto all the kingdoms whither thou goest over. Ye shall not fear them; for Jehovah your God, he it is that fighteth for you.

And I besought Jehovah at that time, saying, O Lord Jehovah, thou hast begun to show thy servant thy greatness, and thy strong hand: for what god is there in heaven or in earth, that can do according to thy works, and according to thy mighty acts? Let me go over, I pray thee, and see the good land that is beyond the Jordan, that goodly mountain, and Lebanon. But Jehovah was wroth with me for your sakes, and hearkened not unto me; and Jehovah said unto me, Let it suffice thee; speak no more unto me of this matter. Get thee up unto the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold with thine eyes: for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. Behold, I have taught you statutes and ordinances, even as Jehovah my God commanded me, that ye should do so in the midst of the land whither ye go in to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the peoples,[2] that shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what great nation is there, that hath a god so nigh unto them, as Jehovah our God is whensoever we call upon him? And what great nation is there, that hath statutes and ordinances so righteous as all this law, which I set before you this day?

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[3] "Suburbs" = pasture lands.

[1] "Fortieth year" = the fortieth year since they left Egypt: the eleventh month would be Shebat and the first day would be about the twenty-first of January on our calendar.

[2] "Your wisdom and understanding in the sight of the peoples" = the foundation of your reputation and standing with other nations.

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children; the day that thou stoodest before Jehovah thy God in Horeb, when Jehovah said unto me, Assemble me the people, and I will make them hear my words, that they may learn to fear me all the days that they live upon the earth, and that they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the heart of heaven, with darkness, cloud, and thick darkness. And Jehovah spake unto you out of the midst of the fire: ye heard the voice of words, but ye saw no form; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even the ten commandments; and he wrote them upon two tables of stone. Take heed unto yourselves, lest ye forget the covenant of Jehovah your God, which he made with you, and make you a graven image in the form of anything which Jehovah thy God hath forbidden thee. For Jehovah thy God is a devouring fire, a jealous God.

When thou shalt beget children, and children's children, and ye shall have been long in the land, and shall corrupt yourselves, and make a graven image in the form of anything, and shall do that which is evil in the sight of Jehovah thy God, to provoke him to anger; I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over the Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And Jehovah will scatter you among the peoples, and ye shall be left few in number among the nations, whither Jehovah shall lead you away. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But from thence ye shall seek Jehovah thy God, and thou shalt find him, when thou searchest after him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, in the latter days thou shalt return to Jehovah thy God, and hearken unto his voice: for Jehovah thy God is a merciful God; he will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

Know therefore this day, and lay it to thy heart, that Jehovah he is God in heaven above and upon the earth beneath; there is none else. And thou shalt keep his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days in the land, which Jehovah thy God giveth thee, for ever.

[And Moses repeated to the people the ten commandments, and said,]

Hear, O Israel: Jehovah our God is one Jehovah:[3] and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates.

And thou shalt remember all the way which Jehovah thy God hath led thee these forty years in the wilderness, that he might humble thee, to prove thee, to know what was in thy heart, whether thou wouldest keep his commandments, or not. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. And thou shalt consider in thy heart, that, as a man chasteneth his son, so Jehovah thy God chasteneth thee. And thou shalt keep the commandments of Jehovah thy God, to walk in his ways, and to fear him.

Thou hast avouched[4] Jehovah this day to be thy God, and that thou wouldest walk in his ways, and keep his statutes, and his commandments, and his ordinances, and hearken unto his voice: and Jehovah hath avouched thee this day to be a people for his own possession, as he hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations that he hath made, in praise, and in name, and in honor; and that thou mayest be a holy people unto Jehovah thy God, as he hath spoken.

## PUNISHMENTS FOR DISOBEDIENCE

And Moses charged the people the same day, saying, These shall stand upon mount Gerizim to bless the people, when ye are passed over the Jordan: Simeon, and Levi, and Judah, and Issachar, and Joseph and Benjamin. And these shall stand upon mount Ebal for the curse: Reuben, Gad, and

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[3] "Is one Jehovah" = is the only God.

[4] "Avouched" = declared.

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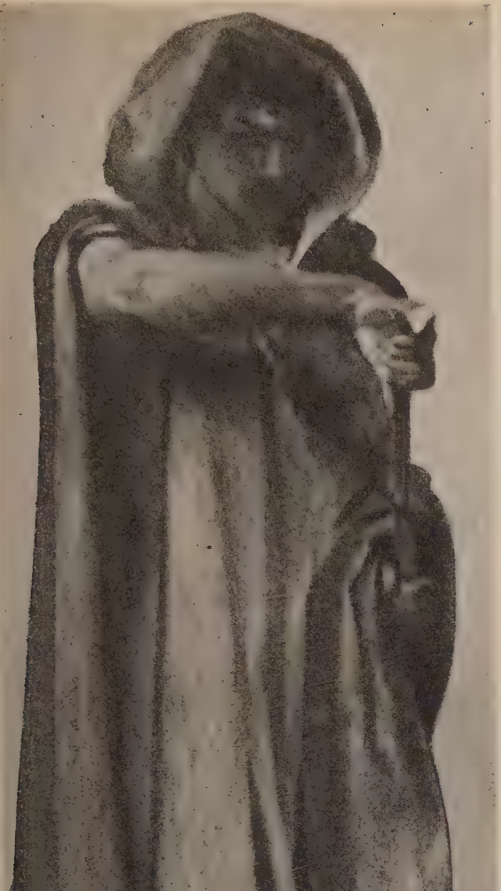

JOSHUA
From a painting by John S. Sargent

Asher, and Zebulun, Dan, and Naphtali. And the Levites shall answer, and say unto all the men of Israel with a loud voice,

Cursed be the man that maketh a graven or molten image, an abomination unto Jehovah, the work of the hands of the craftsman, and setteth it up in secret. And all the people shall answer and say, Amen.

Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen.

Cursed be he that removeth his neighbor's landmark. And all the people shall say, Amen.

Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen.

Cursed be he that wresteth the justice due to the sojourner, fatherless, and widow. And all the people shall say, Amen.

## BLESSINGS FOR OBEDIENCE

And it shall come to pass, if thou shalt hearken diligently unto the voice of Jehovah thy God, to observe to do all his commandments which I command thee this day, that Jehovah thy God will set thee on high above all the nations of the earth: and all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of Jehovah thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy beasts, the increase of thy cattle, and the young of thy flock. Blessed shall be thy basket and thy kneading-trough. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

## THE PRICE OF REVOLTING FROM JEHOVAH

But it shall come to pass, if thou wilt not hearken unto the voice of Jehovah thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy kneading-trough. Cursed shall be the fruit of thy body, and the fruit of thy ground, the increase of thy cattle, and the young of thy flock. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, Jehovah thy God; then Jehovah will make thy plagues wonderful.

MOSES AND JOSHUA IN THE TENT OF MEETING
From a painting by J. J. Tissot

## REWARDS FROM JEHOVAH

AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither Jehovah thy God hath driven thee, and shalt return unto Jehovah thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul; that then Jehovah thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples, whither Jehovah thy God hath scattered thee.

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love Jehovah thy God, to walk in his ways, and to keep his commandments and his statutes and his ordinances, that thou mayest live and multiply, and that Jehovah thy God may bless thee in the land whither thou goest in to possess it. But if thy heart turn away, and thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish; ye shall not prolong your days in the land, whither thou passest over the Jordan to go in to possess it. I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed; to love Jehovah thy God, to obey his voice, and to cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

## THE NEW LEADER

And Moses spake these words unto all Israel. And he said unto them, I am a hundred and twenty years old this day;[5] I can no more go out and come in: and Jehovah hath said unto me, Thou shalt not go over this Jordan. Jehovah thy God, he will go over before thee; he will destroy these nations from before thee, and thou shalt dispossess them: and Joshua, he shall go over before thee, as Jehovah hath spoken.

And Moses wrote this law, and delivered it unto the priests the sons of Levi, that bare the ark of the covenant of Jehovah, and unto all the elders of Israel. And Moses commanded them, saying, At the end of every seven years, in the set time of the year of release,[6] in the feast of tabernacles, when all Israel is come to appear before Jehovah thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Assemble the people, the men and the women and the little ones,[7] and thy sojourner that is within thy gates, that they may hear, and that they may learn, and fear Jehovah your God, and observe to do all the words of this law; and that their children, who have not known, may hear, and learn to fear Jehovah your God, as long as ye live in the land whither ye go over the Jordan to possess it.

And Jehovah said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tent of meeting, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tent of meeting. And Jehovah appeared in the Tent in a pillar of cloud: and the pillar of cloud stood over the door of the Tent.

## "BY NEBO'S LOWLY MOUNTAIN"

And Jehovah spake unto Moses that selfsame day, saying, Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession; and die in the mount whither thou goest up, and be gathered unto thy people, as

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[5] "This day" = already.

[6] "Year of release" — see page 122.

[7] "Women and little ones" — this was the only festival at which the women and children were required to be present.

MOSES BLESSES JOSHUA
From a painting by J. J. Tissot

Aaron thy brother died in mount Hor, and was gathered unto his people: because ye trespassed against me in the midst of the children of Israel at the waters of Meribah of Kadesh, in the wilderness of Zin; because ye sanctified me not,[8] in the midst of the children of Israel. For thou shalt see the land before thee; but thou shalt not go thither into the land which I give the children of Israel.

And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And Jehovah showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea, and the South, and the Plain of the valley of Jericho the city of palm-trees, unto Zoar. And Jehovah said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah. And he buried him in the valley in the land of Moab over against Beth-peor: but no man knoweth of his sepulchre unto this day. And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended.

And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as Jehovah commanded Moses. And there hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face, in all the signs and the wonders, which Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

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[8] "Sanctified me not" = did not support me.

# ISRAEL UNDER THE JUDGES

## THE SPIES FIND A FRIEND

*Joshua 1 and 2*

### JOSHUA SUCCEEDS MOSES

Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Be strong and of good courage; for thou shalt cause this people to inherit the land which I sware unto their fathers to give them. This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee withersoever thou goest.

### PREPARATION FOR CROSSING THE JORDAN

Then Joshua commanded the officers of the people, saying, Pass through the midst of the camp, and command the people, saying, Prepare you victuals [1]; for within three days ye are to pass over this Jordan, to go in to possess the land, which Jehovah your God giveth you to possess it.

And to the Reubenites, and to the Gadites, and to the half-tribe of Manasseh, spake Joshua, saying, Remember the word which Moses the servant of Jehovah commanded you, saying, Jehovah your God giveth you rest, and will give you this land. Your wives, your little ones, and your cattle, shall abide in the land which Moses gave you beyond the Jordan; but ye shall pass over before your brethren armed, all the mighty men of valor,[2] and shall help them; until Jehovah have given your brethren rest, as he hath given you, and they also have possessed the land which Jehovah your God giveth them: then ye shall return unto the land of your possession, and possess it, which Moses the servant of Jehovah gave you beyond the Jordan toward the sunrising. And they answered Joshua, saying, All that thou hast commanded us we will do, and whithersoever thou sendest us we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only Jehovah thy God be with thee, as he was with Moses. Whosoever he be that shall rebel against thy commandment, and shall not hearken unto thy words in all that thou commandest him, he shall be put to death.

### TWO SPIES SENT

And Joshua the son of Nun sent out of Shittim two men as spies secretly, saying, Go, view the land, and Jericho. And they went, and came into the house of a [woman] whose name was Rahab, and lay there. And it was told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel to search out the land. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, that are entered into thy house; for they are come to search out all the land. And the woman took the two men, and hid them; and she said, Yea, the men came unto me, but I knew not whence they were: and it came to pass about the time of the shutting of the gate,[3] when it was dark, that the men went out; whither the men went I know not: pursue after them quickly; for ye will overtake them. But she had brought them up to the roof,[4] and hid them with the stalks of flax,[5] which she had laid in order upon the roof. And the men pursued after them the way to the Jordan unto the fords:[6] and as soon as they that pursued after them were gone out, they shut the gate

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[1] "Victuals" = food for a march of several days.

[2] "All the mighty men of valor" = the picked men; all the warriors, of whom more than 100,000 were not required.

### A BARGAIN

And before they were laid down, she came up unto them upon the roof; and she said unto the men, I know that Jehovah hath given you the land, and that the fear of you is fallen upon us, and that all the inhabitants of the land melt away before you. For we have heard how Jehovah dried up the water of the Red Sea before you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were beyond the Jordan, unto Sihon and to Og, whom ye utterly destroyed. And as soon as we had heard it, our hearts did melt, neither did there remain any more spirit in any man, because of you: for Jehovah your God, he is God in heaven above, and on earth beneath. Now therefore, I pray you, swear unto me by Jehovah, since I have dealt kindly with you, that ye also will deal kindly with my father's house, and give me a true token;[7] and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and will deliver our lives from death. And the men said unto her, Our life for yours, if ye utter not this our business; and it shall be, when Jehovah giveth us the land, that we will deal kindly and truly with thee.

### A FRIEND IN NEED

Then she let them down by a cord through the window: for her house was upon the side of the wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers light upon you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way. And the men said unto her, We will be guiltless of this thine oath which thou hast made us to swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by:[8] and thou shalt gather unto thee into the house thy father, and thy mother, and thy brethren, and all thy father's household. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head,[9] and we shall be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. But if thou utter this our business, then we shall be guiltless of thine oath which thou hast made us to swear. And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not. Then the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun; and they told him all that had befallen them. And they said unto Joshua, Truly Jehovah hath delivered into our hands all the land; and moreover all the inhabitants of the land do melt away before us.

## CROSSING A RIVER ON DRY LAND

*Joshua 3 to 5*

And Joshua rose up early in the morning; and they removed from Shittim, and came to the Jordan, he and all the children of Israel; and they lodged there before they passed over. And it came to pass after three days, that the officers went through the midst of the camp; and they commanded the people, saying, When ye see the ark of the covenant of Jehovah your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about

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[3] "Time of shutting the gate" — the city was surrounded by a wall to protect it against its enemies; at dark the gates were closed, so that no one could get in unexpectedly.

[4] "Roof" — the roofs of Oriental houses were flat and surrounded with a parapet; thus this roof was very suitable for the purpose to which it was being put. It was quite a common thing for people to sleep on the roof.

[5] "Flax" — the flax had probably been put there to dry, as it was the time of the flax harvest.

[6] "Fords" = the places where it was possible to cross.

[7] "A true token" = a sign, or pledge of truth.

[8] "Window thou didst let us down by" = window from which thou didst let us down.

[9] "His blood shall be upon his head" = the responsibility for his death shall fall upon himself.

From a photograph.

THE HISTORIC RIVER JORDAN

THE NAME MEANS "SWIFTLY FLOWING." THIS RIVER IS ONLY 540 FEET WIDE AT ITS MOUTH AND ABOUT 200 MILES LONG. BUT IS ONE OF THE MOST FAMOUS STREAMS IN THE WHOLE WORLD two thousand cubits[1] by measure: come not near unto it, that ye may know the way by which ye must go; for ye have not passed this way heretofore. And Joshua said unto the people, Sanctify yourselves; for to-morrow Jehovah will do wonders among you. And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

And Jehovah said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the waters of the Jordan, ye shall stand still in the Jordan. And Joshua said unto the children of Israel, Come hither, and hear the words of Jehovah your God. And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanite, and the Hittite, and the Hivite, and the Perizzite, and the Girgashite, and the Amorite, and the Jebusite. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into the Jordan. Now therefore take you twelve men out of the tribes of Israel, for every tribe a man. And it shall come to pass, when the soles of the feet of the priests that bear the ark of Jehovah, the Lord of all the earth, shall rest in the waters of the Jordan, that the waters of the Jordan shall be cut off, even the waters that come down from above; and they shall stand in one heap.

And it came to pass, when the people removed from their tents, to pass over the Jordan, the priests that bare the ark of the covenant being before the people; and when they that bare the ark were come unto the Jordan, and the feet of the priests that bare the ark were dipped in the brink of the water (for the Jordan overfloweth all its banks[2] all the time of harvest), that the waters which came down from above stood, and rose up in one heap, a great way off, at Adam, the city that is beside Zarethan; and those that went down toward the sea of the Arabah, even the Salt Sea, were wholly cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of Jehovah stood firm on dry ground in the midst of the Jordan; and all Israel passed over on dry ground, until all the nation were passed clean[3] over the Jordan.

## TWELVE STONES FOR A MONUMENT

And it came to pass, when all the nation were passed over the Jordan, that Jehovah spake unto Joshua, saying, Take you twelve men out of the people, out of every tribe a man, and command ye them, saying, Take you hence out of the midst of the Jordan, out of the place where the priests' feet stood firm, twelve stones, and carry them over with you, and lay them down in the lodging-place, where ye shall lodge this night. Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: and Joshua said unto them, Pass over before the ark of Jehovah your God into the midst of the Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel.

And the children of Israel did so as Joshua commanded. And Joshua set up twelve stones[4] in the midst of the Jordan,[5] in the place where the feet of the priests that bare the ark of the covenant stood. For the priests that bare the ark stood in the midst of the Jordan, until everything was finished that Jehovah commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over. And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them: about forty thousand ready armed for war passed over before Jehovah unto battle, to the plains of Jericho. On that day Jehovah magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

And Jehovah spake unto Joshua, saying, Command the priests that bear the ark of the testimony, that they come up out of the Jordan. Joshua therefore commanded the priests, saying, Come ye up out of the Jordan. And it came to pass, when the priests that bare the ark of the covenant of Jehovah were come up out of the midst of the Jordan, and the soles of the priests' feet were lifted up unto the dry ground, that the waters of the Jordan returned unto their place, and went over all its banks, as aforetime.

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[1] "Two thousand cubits" = about 1000 yards.

[2] "Overfloweth all its banks" — the Jordan is usually easily forded; it has a broad bed with steep banks, and during the months of March and April, when the snow of the mountains is melting, it becomes a deep, turbid, rapid current. This was the time of the year and the condition when Jehovah performed the miracle which let Joshua and the Israelites cross.

[3] "Were passed clean" = had finished passing.

[4] "Twelve stones" = twelve other stones; two piles were made.

[5] "Midst of the Jordan" = surrounded by the waters of the Jordan. The priests had stood not very far from the edge of the river. Except in the flood season the stones would not be covered in the water and would be a visible reminder of the power of Jehovah.

THE ISRAELITES CROSSING THE JORDAN
From a drawing by Gustave Doré

And the people came up out of the Jordan on the tenth day of the first month,[6] and encamped in Gilgal, on the east border of Jericho. And those twelve stones, which they took out of the Jordan, did Joshua set up in Gilgal. And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? then ye shall let your children know, saying, Israel came over this Jordan on dry land. For Jehovah your God dried up the waters of the Jordan from before you, until ye were passed over, as Jehovah your God did to the Red Sea, which he dried up from before us, until we were passed over; that all the peoples of the earth may know the hand of Jehovah, that it is mighty; that ye may fear Jehovah your God for ever.

And it came to pass, when all the kings of the Amorites, that were beyond the Jordan westward, and all the kings of the Canaanites, that were by the sea, heard how that Jehovah had dried up the waters of the Jordan from before the children of Israel, until we were passed over, that their heart melted,[7] neither was there spirit in them any more, because of the children of Israel.

## THE PASSOVER CELEBRATED

And the children of Israel encamped in Gilgal; and they kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the produce of the land on the morrow after the passover, unleavened cakes and parched grain, in the selfsame day. And the manna ceased on the morrow, after they had eaten of the produce of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

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[6] "First month" = Abib or Nisan and the tenth day would be about the first of April on our calendar. The Israelites crossed the Jordan on the fortieth anniversary of the day when they began to prepare the lamb for the first Passover — which preceded their leaving Egypt.

[7] "Heart melted" = grew afraid.

### JOSHUA'S VISION

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as prince of the host of Jehovah am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the prince of Jehovah's host said unto Joshua, Put off thy shoe from off thy foot;[8] for the place whereon thou standest is holy. And Joshua did so.

## THE WALLS OF JERICHO FALL

*Joshua 6*

Now Jericho was straitly[1] shut up because of the children of Israel: none went out, and none came in. And Jehovah said unto Joshua, See, I have given into thy hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all the men of war, going about the city once. Thus shalt thou do six days. And seven priests shall bear seven trumpets of rams' horns[2] before the ark: and the seventh day ye shall compass the city seven times, and the priests shall blow the trumpets. And it shall be, that, when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall go up every man straight before him. And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of Jehovah. And they said unto the people, Pass on, and compass the city, and let the armed men pass on before the ark of Jehovah.

And it was so, that, when Joshua had spoken unto the people, the seven priests bearing the seven trumpets of rams' horns before Jehovah passed on, and blew the trumpets: and the ark of the covenant of Jehovah followed them. And the armed men went before the priests that blew the trumpets, and the rearward went after the ark, the priests blowing the trumpets as they went. And Joshua commanded the people, saying, Ye shall not shout, nor let your voice be heard, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So he caused the ark of Jehovah to compass the city, going about it once: and they came into the camp, and lodged in the camp.

### ONLY THE TRUMPETS ARE HEARD

And Joshua rose early in the morning, and the priests took up the ark of Jehovah. And the seven priests bearing the seven trumpets of rams' horns before the ark of Jehovah went on continually, and blew the trumpets: and the armed men went before them; and the rearward came after the ark of Jehovah, the priests blowing the trumpets as they went. And the second day they compassed the city once, and returned into the camp: so they did six days.

### SEVEN TIMES AROUND THE CITY

And it came to pass on the seventh day, that they rose early at the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew the trumpets, Joshua said unto the people, Shout; for Jehovah hath given you the city. And the city shall be devoted, even it and all that is therein, to Jehovah:[3] only Rahab shall live, she and all that are with her in the house, because she hid the messengers that we sent. But as for you, only keep yourselves from the devoted thing, lest when ye have de-

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[1] "Straitly" = tightly.

[2] "Trumpets of rams' horns" = the trumpets of jubilee; these were used on joyful occasions.

[8] "Put off thy shoe from off thy foot" — see note on page 95.

[3] "Devoted . . . to Jehovah" = utterly destroyed. For anyone to keep for himself anything thus devoted to Jehovah was sacrilege, and the guilty one was punished with death.

THE ISRAELITES MARCHING AROUND JERICHO
From a painting by J. J. Tissot

voted it, ye take of the devoted thing; so would ye make the camp of Israel accursed, and trouble it. But all the silver, and gold, and vessels of brass and iron, are holy unto Jehovah: they shall come into the treasury of Jehovah. So the people shouted, and the priests blew the trumpets: and it came to pass, when the people heard the sound of the trumpet, that the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city with the edge of the sword.

### A PROMISE KEPT

But Rahab and her father's household, and all that she had, did Joshua save alive; and she dwelt in the midst of Israel because she hid the messengers, whom Joshua sent to spy out Jericho. And Joshua charged them with an oath at that time, saying, Cursed be the man before Jehovah, that riseth up and buildeth this city Jericho: with the loss of his first-born[4] shall he lay the foundation thereof, and with the loss of his youngest son shall he set up the gates of it. Jehovah was with Joshua; and his fame was in all the land.

## THE CRAFTINESS OF THE GIBEONITES

*Joshua 9*

And it came to pass, when all the kings that were beyond the Jordan, in the hill-country, and in the lowland, and on all the shore of the great sea in front of Lebanon, heard thereof; that they gathered themselves together, to fight with Joshua and with Israel, with one accord.

But when the inhabitants of Gibeon heard what Joshua had done unto Jericho, they also did work wilily, and went and made[1] as if they had been ambassadors, and took old sacks upon their asses, and wine-skins, old and rent and bound up,[2] and old and patched shoes[3] upon their feet, and old garments upon them; and all the bread of their provision was dry and was become mouldy.

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[4] "First-born" = first-born son.

[1] "Made" = pretended.

[2] "Old and rent and bound up" — when a wine-skin or water-skin was old it would sometimes crack with the heat; then the "rent" (the crack or tear) would be mended by binding (tieing) up.

[3] "Shoes" = sandals.

And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We are come from a far country: now therefore make ye a covenant with us. And the men of Israel said unto the [men of Gibeon], Peradventure ye dwell among us; and how shall we make a covenant with you? And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye? And they said unto him, From a very far country thy servants are come because of the name of Jehovah thy God: for we have heard the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites, that were beyond the Jordan, to Sihon king of Heshbon, and to Og king of Bashan, who was at Ashtaroth. And our elders and all the inhabitants of our country spake to us, saying, Take provision in your hand for the journey, and go to meet them, and say unto them, We are your servants: and now make ye a covenant with us. This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and is become mouldy: and these wine-skins, which we filled, were new; and, behold, they are rent: and these our garments and our shoes are become old by reason of the very long journey. And the men took of their provision, and asked not counsel at the mouth of Jehovah. And Joshua made peace with them, and made a covenant with them, to let them live: and the princes of the congregation sware unto them.

### HEWERS OF WOOD AND DRAWERS OF WATER

And it came to pass at the end of three days after they had made a covenant with them, that they heard that they were their neighbors, and that they dwelt among them. And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kiriath-jearim. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by Jehovah, the God of Israel. And all the congregation murmured against the princes. But all the princes said unto all the congregation, We have sworn unto them by Jehovah, the God of Israel: now therefore we may not touch them. This we will do to them, and let them live; lest wrath be upon us, because of the oath which we sware unto them. And the princes said unto them, Let them live: so they became hewers of wood and drawers of water[4] unto all the congregation, as the princes had spoken unto them.

And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? Now therefore ye are cursed, and there shall never fail to be of you bondmen, both hewers of wood and drawers of water for the house of my God. And they answered Joshua, and said, Because it was certainly told thy servants, how that Jehovah thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; therefore we were sore afraid for our lives because of you, and have done this thing. And now, behold, we are in thy hand: as it seemeth good and right unto thee to do unto us, do. And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of Jehovah, unto this day, in the place which he should choose.

## JOSHUA CONQUERS THE KINGS OF CANAAN

*Joshua 10*

Now it came to pass, when Adoni-zedek king of Jerusalem heard how Joshua had taken Ai, and had utterly destroyed it, and how the inhabitants of Gibeon had made peace with Israel, and were among them;[1] that they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty. Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, Come up unto me, and help me, and let us smite Gibeon; for it hath made peace with Joshua and with the children of Israel. Therefore the five kings of the Amorites gathered themselves together, and went up, they and all their hosts, and encamped against Gibeon, and made war against it.

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[1] "Were among them" = were on terms of peace and friendly intercourse with them.

[4] Hewers of wood and drawers of water" = servants.

And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the hill-country are gathered together against us. So Joshua went up from Gilgal, he, and all the people of war with him, and all the mighty men of valor. And Jehovah said unto Joshua, Fear them not: for I have delivered them into thy hands; there shall not a man of them stand before thee. Joshua therefore came upon them suddenly; for he went up from Gilgal all the night.[2] And Jehovah discomfited them before Israel, and he slew them with a great slaughter at Gibeon. And it came to pass, as they fled from before Israel, while they were at the descent of Beth-horon, that Jehovah cast down great stones from heaven upon them unto Azekah, and they died: they were more who died with the hailstones than they whom the children of Israel slew with the sword.

## THE SUN OBEYS JOSHUA

Then spake Joshua to Jehovah in the day when Jehovah delivered up the Amorites before the children of Israel; and he said in the sight of Israel,

Sun, stand thou still upon Gibeon;
And thou, Moon, in the valley of Aijalon.
And the sun stood still, and the moon stayed,
Until the nation had avenged themselves of
their enemies.

Is not this written in the book of Jashar[3]? And the sun stayed in the midst of heaven, and hasted not to go down about a whole day.[4] And there was no day like that before it or after it, that Jehovah hearkened unto the voice of a man: for Jehovah fought for Israel.

And Joshua returned, and all Israel with him, unto the camp to Gilgal.

JOSHUA GIVES THE SIGNAL FOR THE ATTACK
From a painting by J. J. Tissot

## FIVE KINGS PUT TO FLIGHT

And these five kings fled, and hid themselves in the cave[5] at Makkedah. And it was told Joshua, saying, The five kings are found, hidden in the cave at Makkedah. And Joshua said, Roll great stones unto the mouth of the cave, and set men by it to keep them: but stay not ye; pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for Jehovah your God hath delivered them into your hand. And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, and the remnant which remained of them had entered into the fortified cities, that all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

Then said Joshua, Open the mouth of the cave, and bring forth those five kings unto me out of the cave. And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon. And it came to pass, when they brought forth those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the chiefs the men of war that went with him, Come near, put your feet upon the necks[6] of these kings. And they came near, and put their feet upon the necks of them. And Joshua said unto them, Fear not, nor be dismayed; be strong and of good courage: for thus shall Jehovah do to all your enemies against whom ye fight. And afterward Joshua smote them, and put them to death.

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[2] "All the night" = during the night = he traveled under cover of darkness.

[3] "Jashar" = the Upright.

[4] "About a whole day" = when the day was complete.

[5] "Cave" — the caves of Palestine are large and numerous and have often served as retreats in time of danger.

[6] "Put your feet upon the necks" — this act was an ancient symbol of complete subjection.

And Joshua took Makkedah [and Libnah and Lachish and Eglon and Hebron and Debir, and did unto them as he had done unto Jericho and its king.]

So Joshua smote all the land, the hill-country, and the South, and the lowland, and the slopes, and all their kings: he left none remaining, but he utterly destroyed all that breathed, as Jehovah, the God of Israel, commanded. And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon. And all these kings and their land did Joshua take at one time,[7] because Jehovah, the God of Israel, fought for Israel.

## FINDING HOMES IN A NEW COUNTRY

*Joshua 14 to 22*

And these are the inheritances which the children of Israel took in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers' houses of the tribes of the children of Israel, distributed unto them, by the lot of their inheritance, as Jehovah commanded by Moses, for the nine tribes, and for the half-tribe. For Moses had given the inheritance of the two tribes and the half-tribe beyond the Jordan: but unto the Levites he gave no inheritance among them. For the children of Joseph were two tribes, Manasseh and Ephraim: and they gave no portion unto the Levites in the land, save cities to dwell in, with the suburbs thereof for their cattle and for their substance. As Jehovah commanded Moses, so the children of Israel did; and they divided the land.

Then the children of Judah drew nigh unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenizzite said unto him, Thou knowest the thing that Jehovah spake unto Moses the man of God concerning me and concerning thee in Kadesh-barnea. Forty years old was I when Moses the servant of Jehovah sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in my heart. Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed Jehovah my God. And Moses sware on that day, saying, Surely the land whereon thy foot hath trodden shall be an inheritance to thee and to thy children for ever, because thou hast wholly followed Jehovah my God. And now, behold, Jehovah hath kept me alive, as he spake, these forty and five years, from the time that Jehovah spake this word unto Moses, while Israel walked in the wilderness: and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, and to go out and to come in. Now therefore give me this hill-country, whereof Jehovah spake in that day; for thou heardest in that day how the Anakim were there, and cities great and fortified: it may be that Jehovah will be with me, and I shall drive them out, as Jehovah spake.

And Joshua blessed him; and he gave Hebron unto Caleb the son of Jephunneh for an inheritance. Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite unto this day; because that he wholly followed Jehovah, the God of Israel. Now the name of Hebron beforetime was Kiriath-arba; which Arba was the greatest man among the Anakim. And the land had rest from war.

And the lot for the tribe of the children of Judah according to their families was unto the border of Edom, even to the wilderness of Zin southward, at the uttermost part of the south. And their south border was from the uttermost part of the Salt Sea, from the bay that looketh southward. And the east border was the Salt Sea, even unto the end of the Jordan. And the border of the north quarter was from the bay of the sea at the end of the Jordan; and the border went up by the valley of the son of Hinnom unto the side of the Jebusite southward (the same is Jerusalem). And the west border was to the great sea, and the border thereof. This is the border of the children of Judah round about according to their families.

And as for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

And the lot came out for the children of Joseph from the Jordan at Jericho, at the waters of Jericho on the east, even the wilderness, going up from Jericho through the hill-country to Beth-el; and it went out from Beth-el to Luz, unto the border of Beth-horon the nether, even unto Gezer; and the goings out thereof were at the sea. And the children of Joseph, Manasseh and Ephraim, took their inheritance.

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[7] "At one time" = in one campaign.

And the whole congregation of the children of Israel assembled themselves together at Shiloh, and set up the tent of meeting there: and the land was subdued before them. And there remained among the children of Israel seven tribes, which had not yet divided their inheritance. And Joshua said unto the children of Israel, How long are ye slack [1a] to go in to possess the land, which Jehovah, the God of your fathers, hath given you? Appoint for you three men of each tribe: and I will send them, and they shall arise, and walk through the land, and describe it according to their inheritance; and they shall come unto me. And they shall divide it into seven portions: Judah shall abide in his border on the south, and the house of Joseph shall abide in their border on the north. And ye shall describe the land into seven portions, and bring the description hither to me; and I will cast lots for you here before Jehovah our God. For the Levites have no portion among you; for the priesthood of Jehovah is their inheritance: and Gad and Reuben and the half-tribe of Manasseh have received their inheritance beyond the Jordan eastward, which Moses the servant of Jehovah gave them.

And the men arose, and went: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me; and I will cast lots for you here before Jehovah in Shiloh. And the men went and passed through the land, and described it by cities into seven portions in a book; and they came to Joshua unto the camp at Shiloh. And Joshua cast lots for them in Shiloh before Jehovah: and there Joshua divided the land unto the children of Israel according to their divisions.

So they made an end of distributing the land for inheritance by the borders thereof; and the children of Israel gave an inheritance to Joshua the son of Nun in the midst of them: according to the commandment of Jehovah they gave him the city which he asked, even Timnath-serah in the hill-country of Ephraim; and he built the city, and dwelt therein. So they made an end of dividing the land.

[Then the children of Israel appointed six cities of refuge, three on each side of Jordan, as the Lord commanded. And forty-eight cities, with their suburbs, they set apart by lot, out of the inheritance of the other tribes, for the tribe of Levi.]

So Jehovah gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein. And Jehovah gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; Jehovah delivered all their enemies into their hand. There failed not aught of any good thing which Jehovah had spoken unto the house of Israel; all came to pass.

Then Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh, and said unto them, Ye have kept all that Moses the servant of Jehovah commanded you, and have hearkened unto my voice in all that I commanded you: ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of Jehovah your God. And now Jehovah your God hath given rest unto your brethren, as he spake unto them: therefore now turn ye, and get you unto your tents, unto the land of your possession, which Moses the servant of Jehovah gave you beyond the Jordan. Only take diligent heed to do the commandment and the law which Moses the servant of Jehovah commanded you, to love Jehovah your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul. So Joshua blessed them, and sent them away; and they went unto their tents.

## THE CHILDREN OF ISRAEL RENEW THE COVENANT

*Joshua 23 and 24; Judges 2*

AND it came to pass after many days,[1] when Jehovah had given rest unto Israel from all their enemies round about, and Joshua was old and well stricken in years; that Joshua called for all Israel, for their elders and for their heads, and for their judges and for their officers, and said unto them,

### JOSHUA ADDRESSES THE ELDERS, THE JUDGES, AND THE OFFICERS

I AM old and well stricken in years: and ye have seen all that Jehovah your God hath done unto all these nations because of you; for Jehovah your God, he it is that hath fought for you. Behold, I have allotted unto you these nations that remain, to be an inheritance for your tribes, from the Jordan, with all the nations that I have cut off, even unto the great sea toward the going down of the sun. And Jehovah your God, he will thrust them out from before you, and drive them from out of your sight; and ye shall possess their land, as Jehovah your God spake unto you. Therefore be ye very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; that ye come not among these nations,[2] these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow down yourselves unto them; but cleave unto Jehovah your God, as ye have done unto this day.

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[1a] "Are ye slack" = do you put off.

[1] "After many days" — at least fifteen years after the dividing of the land.

And, behold, this day[3] I am going the way of all the earth:[4] and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which Jehovah your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof. And it shall come to pass, that as all the good things are come upon you of which Jehovah your God spake unto you, so will Jehovah bring upon you all the evil things, until he have destroyed you from off this good land which Jehovah your God hath given you. When ye transgress the covenant of Jehovah your God, which he commanded you, and go and serve other gods, and bow down yourselves to them; then will the anger of Jehovah be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

## JOSHUA ADDRESSES THE PEOPLE

And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. And Joshua said unto all the people, Thus saith Jehovah, the God of Israel, Your fathers dwelt of old time beyond the River,[5] even Terah, the father of Abraham, and the father of Nahor: and they served other gods. And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; and Jacob and his children went down into Egypt. And I sent Moses and Aaron, and I plagued Egypt, according to that which I did in the midst thereof: and afterward I brought you out. And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and with horsemen unto the Red Sea. And when they cried out unto Jehovah, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes saw what I did in Egypt: and ye dwelt in the wilderness many days. And I brought you into the land of the Amorites, that dwelt beyond the Jordan: and they fought with you; and I gave them into your hand, and ye possessed their land; and I destroyed them from before you. Then Balak the son of Zippor, king of Moab, arose and fought against Israel: and he sent and called Balaam the son of Beor to curse you; but I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand. And ye went over the Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorite, and the Perizzite, and the Canaanite, and the Hittite, and the Giragashite, the Hivite, and the Jebusite; and I delivered them into your hand. And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; not with thy sword, nor with thy bow. And I gave you a land whereon thou hadst not labored, and cities which ye built not, and ye dwell therein; of vineyards and oliveyards which ye planted not do ye eat.

Now therefore fear Jehovah, and serve him in sincerity and in truth; and put away the gods which your fathers served beyond the River,[5] and in Egypt; and serve ye Jehovah. And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River,[5] or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve Jehovah.

## THE PEOPLE PROMISE TO WORSHIP JEHOVAH AND HIM ONLY

And the people answered and said, Far be it from us that we should forsake Jehovah, to serve other gods; for Jehovah our God, he it is that brought us and our fathers up out of the land of Egypt, from the house of bondage, and that did those great signs in our sight, and preserved us in all the way wherein we went, and among all the peoples through the midst of whom we passed; and Jehovah drove out from before us all the peoples, even the Amorites that dwelt in the land: therefore we also will serve Jehovah; for he is our God.

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[2] "Ye come not among these nations" — do not marry or have friendship with these people.

[3] "This day" = soon.

[4] "Way of all the earth" = die.

[5] "River" = the Euphrates.

And Joshua said unto the people, Ye cannot serve[6] Jehovah; for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake Jehovah, and serve foreign gods, then he will turn and do you evil, and consume you, after that he hath done you good. And the people said unto Joshua, Nay; but we will serve Jehovah. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you Jehovah, to serve him. And they said, We are witnesses. Now therefore put away, said he, the foreign gods which are among you, and incline your heart unto Jehovah, the God of Israel. And the people said unto Joshua, Jehovah our God will we serve, and unto his voice will we hearken. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God; and he took a great stone, and set it up there under the oak that was by the sanctuary[7] of Jehovah. And Joshua said unto all the people, Behold, this stone shall be a witness against us; for it hath heard all the words of Jehovah which he spake unto us: it shall be therefore a witness against you, lest ye deny your God. So Joshua sent the people away, every man unto his inheritance.

## JOSHUA DIES

And it came to pass after these things, that Joshua the son of Nun, the servant of Jehovah, died, being a hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah, which is in the hill-country of Ephraim, on the north of the mountain of Gaash. And Israel served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, and had known all the work of Jehovah, that he had wrought for Israel.

And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in the parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for a hundred pieces of money: and they became the inheritance of the children of Joseph. And Eleazar the son of Aaron died; and they buried him in the hill of Phinehas his son, which was given him in the hill-country of Ephraim.

And also all that generation were gathered unto their fathers: and there arose another generation after them, that knew not Jehovah, nor yet the work which he had wrought for Israel.

## JEHOVAH IS FORGOTTEN

And the children of Israel did that which was evil in the sight of Jehovah, and served the Baalim;[8] and they forsook Jehovah, the God of their fathers, who brought them out of the land of Egypt, and followed other gods, of the gods of the peoples that were round about them, and bowed themselves down unto them: and they provoked Jehovah to anger. And they forsook Jehovah, and served Baal and the Ashtaroth.[9] And the anger of Jehovah was kindled against Israel, and he delivered them into the hands of spoilers[10] that despoiled them; and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken, and as Jehovah had sworn unto them: and they were sore distressed.

And Jehovah raised up judges, who saved them out of the hand of those that despoiled them. And when Jehovah raised them up judges, then Jehovah was with the judge, and saved them out of the hand of their enemies all the days of the judge: for it repented Jehovah[11] because of their groaning by reason of them that oppressed them and vexed them. But it came to pass, when the judge was dead, that they turned back, and dealt more corruptly than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their doings, nor from their stubborn way. And the anger of Jehovah was kindled against Israel; and he said, Because this nation have transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations that Joshua left when he died; that by them I may prove Israel, whether they will keep the way of Jehovah to walk therein, as their fathers did keep it, or not. So Jehovah left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

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[6] "Serve" = bargain with, or buy with service.

[7] "Under the oak that was by the sanctuary" = under the oak which was in the holy place. No building was there.

[8] "Baalim" = the lords. This word being plural indicates that the Israelites worshiped no one false god in particular, but the idols of the several tribes of the Canaanites who dwelt among them. Each of these gods was supposed to rule over a particular locality.

[9] "Ashtaroth" = the Phœnician and Canaanite goddesses of fertility and reproduction.

[10] "Spoilers" = the nomad tribes of the region who made their living by raiding.

[11] "It repented Jehovah" = Jehovah was grieved.

## THE CHILDREN OF ISRAEL FORSAKE JEHOVAH

*Judges 3*

Now these are the nations which Jehovah left, to prove Israel: namely, the five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entrance of Hamath. And they were left, to prove Israel by them, to know whether they would hearken unto the commandments of Jehovah, which he commanded their fathers by Moses. And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites: and they took their daughters to be their wives, and gave their own daughters to their sons and served their gods.

And the children of Israel did that which was evil in the sight of Jehovah, and forgat Jehovah their God, and served the Baalim and the Asheroth.[1a] Therefore the anger of Jehovah was kindled against Israel, and he sold them into the hand of Cushan-rishathaim king of Mesopotamia: and the children of Israel served Cushan-rishathaim eight years. And when the children of Israel cried unto Jehovah, Jehovah raised up a saviour to the children of Israel, who saved them, even Othniel the son of Kenaz, Caleb's younger brother. And the spirit of Jehovah came upon him, and he judged Israel; and he went out to war, and Jehovah delivered Cushan-rishathaim king of Mesopotamia into his hand. And the land had rest forty years. And Othniel died.

And the children of Israel again did that which was evil in the sight of Jehovah: and Jehovah strengthened Eglon the king of Moab against Israel, because they had done that which was evil in the sight of Jehovah. And he gathered unto him the children of Ammon and Amalek; and he went and smote Israel, and they possessed the city of palm-trees.[2] And the children of Israel served Eglon the king of Moab eighteen years.

But when the children of Israel cried unto Jehovah, Jehovah raised them up a saviour, Ehud the son of Gera, the Benjamite, a man left-handed.

And after him was Shamgar the son of Anath, who smote of the Philistines six hundred men with an ox-goad:[3] and he also saved Israel.

## DEBORAH, THE WOMAN JUDGE

*Judges 4 and 5*

And the children of Israel again did that which was evil in the sight of Jehovah, when Ehud was dead. And Jehovah sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera. And the children of Israel cried unto Jehovah: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

Now Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time. And she dwelt[1] under the palm-tree of Deborah between Ramah and Beth-el in the hill-country of Ephraim: and the children of Israel came up to her for judgment.

### THE REVOLT AGAINST THE KING OF CANAAN

And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not Jehovah, the God of Israel, commanded, saying, Go and draw unto mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand.

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[1a] "Asheroth" = the Canaanite goddess of trees.

[1] "Dwelt" = sat = held her court.

[2] "City of palm-trees" = Jericho. This was the territory where the city had formerly stood.

[3] "With an ox-goad" — a weapon well-suited for the purpose when in the hands of a strong man; it was eight feet long, six inches round at one end, and armed with a spike and a plate of iron.

And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go. And she said, I will surely go with thee: notwithstanding, the journey that thou takest shall not be for thine honor; for Jehovah will sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali together to Kedesh; and there went up ten thousand men at his feet: and Deborah went up with him.

Now Heber the Kenite had separated himself from the Kenites, even from the children of Hobab the brother-in-law of Moses, and had pitched his tent as far as the oak in Zaanannim, which is by Kedesh.

And they told Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles, unto the river Kishon. And Deborah said unto Barak, Up; for this is the day in which Jehovah hath delivered Sisera into thy hand; is not Jehovah gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. And Jehovah discomfited[2] Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; and Sisera alighted from his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell by the edge of the sword; there was not a man left.

DEBORAH
From a painting by Austin Abbey

Howbeit Sisera fled away on his feet. And, behold, as Barak pursued Sisera, he came [to the tent of Hebar]; and, behold, Sisera lay dead.

So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prevailed more and more against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

## THE SONG OF DEBORAH

Then sang Deborah and Barak the son of Abinoam on that day, saying,

For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye Jehovah.
Hear, O ye kings; give ear, O ye princes;
I even I, will sing unto Jehovah;
I will sing praise to Jehovah, the God of Israel.
Jehovah, when thou wentest forth out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, the heavens also dropped,
Yea, the clouds dropped water.
The mountains quaked at the presence of Jehovah,
Even yon Sinai at the presence of Jehovah, the God of Israel.

In the days of Shamgar the son of Anath,
In the days of Jael, the highways were unoccupied,[3]
And the travellers walked through byways.[4]
The rulers ceased in Israel, they ceased,
Until that I Deborah arose,
That I arose a mother in Israel.
They chose new gods;
Then was war in the gates:
Was there a shield or spear seen
Among forty thousand in Israel?
My heart is toward the governors of Israel,
That offered themselves willingly among the people:

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[2] "Discomfited" = utterly defeated.

[3] "The highways were unoccupied" = the caravans ceased = trade was at a standstill.

[4] "Byways" = the roundabout secluded paths.

Bless ye Jehovah.
Tell of it, ye that ride on white asses,[5]
Ye that sit on rich carpets,
And ye that walk by the way.
Far from the noise of archers, in the places of drawing water,
There shall they rehearse the righteous acts of Jehovah,
Even the righteous acts of his rule in Israel.
Then the people of Jehovah went down to the gates.
Awake, awake, Deborah;
Awake, awake, utter a song:
Arise, Barak, and lead away thy captives, thou son of Abinoam.
Then came down a remnant of the nobles and the people;
Jehovah came down for me against the mighty.
Out of Ephraim came down they whose root is in Amalek;
After thee, Benjamin, among thy peoples;
Out of Machir came down governors,
Out of Zebulun they that handle the marshal's staff.
And the princes of Issachar were with Deborah;
As was Issachar, so was Barak;
Into the valley they rushed forth at his feet.
By the watercourses of Reuben
There were great resolves of heart.[6]
Why sattest thou among the sheepfolds,
To hear the pipings for the flocks?
At the watercourses of Reuben
There were great searchings of heart.
Gilead abode beyond the Jordan:
And Dan, why did he remain in ships?[7]
Asher sat still at the haven of the sea,
And abode by his creeks.
Zebulun was a people that jeoparded their lives unto the death,
And Naphtali, upon the high places of the field.

The kings came and fought;
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo:
They took no gain of money.[8]
From heaven fought the stars,
From their courses they fought against Sisera.
So let all thine enemies perish, O Jehovah:
But let them that love him be as the sun when he goeth forth in his might.

And the land had rest forty years.

## GIDEON AND HIS BAND OF BRAVE MEN

*Judges 6 to 8*

### MIDIAN OPPRESSES ISRAEL

And the children of Israel did that which was evil in the sight of Jehovah: and Jehovah delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel; and because of Midian the children of Israel made them the dens which are in the mountains, and the caves, and the strongholds. And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east; they came up against them; and they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance in Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents;[1] they came in as locusts for multitude; both they and their camels were without number: and they came into the land to destroy it. And Israel was brought very low because of Midian; and the children of Israel cried unto Jehovah.

### HELP FROM JEHOVAH

And it came to pass, when the children of Israel cried unto Jehovah because of Midian, that Jehovah sent a prophet unto the children of Israel: and he said unto them, Thus saith Jehovah, the God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drove them out from before you, and gave you their land; and I said unto you, I am Jehovah your God; ye shall not fear the gods of the Amorites, in whose land ye dwell. But ye have not hearkened unto my voice.

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[5] "White asses" — asses were always much used in Palestine and Egypt for riding about the towns, and white asses, on account of their rarity, were preferred by persons of distinction.

[6] "Resolves of heart" = much talking, but no doing.

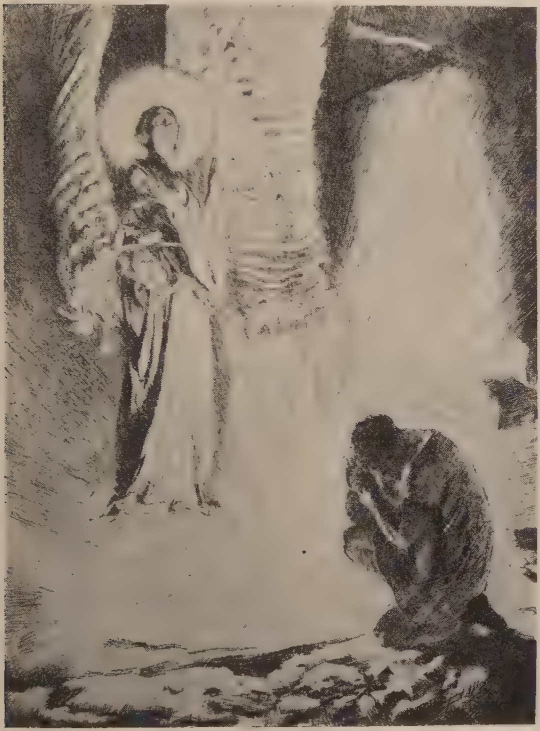
[7] "Remain in ships" = intent upon his ships and their cargoes.

[8] "Took no gain of money" = obtained no booty.

[1] "With their cattle and their tents" — they did not make a hasty raid and retire, but they came every year and stayed as long as there were crops which could be seized or there was pasture for their flocks.

## GIDEON IS SUMMONED

And the angel of Jehovah came, and sat under the oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon was beating out wheat in the winepress, to hide it from the Midianites. And the angel of Jehovah appeared unto him, and said unto him, Jehovah is with thee, thou mighty man of valor. And Gideon said unto him, Oh, my lord, if Jehovah is with us, why then is all this befallen us? and where are all his wondrous works which our fathers told us of, saying, Did not Jehovah bring us up from Egypt? but now Jehovah hath cast us off, and delivered us into the hand of Midian. And Jehovah looked upon him, and said, Go in this thy might, and save Israel from the hand of Midian: have not I sent thee? And he said unto him, Oh, Lord, wherewith shall I save Israel? behold, my family is the poorest in Manasseh, and I am the least[2] in my father's house. And Jehovah said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. And he said unto him, If now I have found favor in thy sight, then show me a sign that it is thou that talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present,[3] and lay it before thee. And he said, I will tarry until thou come again.



GIDEON
From a painting by Austin Abbey

And Gideon went in, and made ready a kid, and unleavened cakes of meal: the flesh he put in a basket,[4] and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of Jehovah put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there went up fire out of the rock, and consumed the flesh and the unleavened cakes; and the angel of Jehovah departed out of his sight. And Gideon saw that he was the angel of Jehovah; and Gideon said, Alas, O Lord Jehovah! forasmuch as I have seen the angel of Jehovah face to face. And Jehovah said unto him, Peace be unto thee; fear not: thou shalt not die. Then Gideon built an altar there unto Jehovah, and called it Jehovah-shalom.[5]

## THE CALL TO ARMS

Then all the Midianites and the Amalekites and the children of the east assembled themselves together; and they passed over, and encamped in the valley of Jezreel. But the Spirit of Jehovah came upon Gideon; and he blew a trumpet; and Abiezer was gathered together after him. And he sent messengers throughout all Manasseh; and they also were gathered together after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

And Gideon said unto God, If thou wilt save Israel by my hand, as thou hast spoken, behold, I will put a fleece of wool on the threshing-floor; if there be dew on the fleece only, and it be dry upon all the ground, then shall I know that thou wilt save Israel by my hand, as thou hast spoken. And it was so; for he rose up early on the morrow, and pressed the fleece together, and wrung the dew out of the fleece, a bowlful of water. And Gideon said unto God, Let not thine anger be kindled against me, and I will speak but this once: let me make trial, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

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[2] "Least" = least important.

[3] "My present" = my offering to God.

[4] "Put in a basket" — according to Oriental custom he roasted or broiled one part and stewed the other.

[5] "Jehovah-shalom" = Jehovah is peace.

Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and encamped beside the spring of Harod: and the camp of Midian was on the north side of them, by the hill of Moreh, in the valley.

## THE CHOSEN FEW

And Jehovah said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me,[6] saying, Mine own hand hath saved me. Now therefore proclaim in the ears of the people, saying Whosoever is fearful and trembling, let him return and depart from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

And Jehovah said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. So he brought down the people unto the water: and Jehovah said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water. And Jehovah said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the people go every man unto his place. So the people took victuals [7] in their hand, and their trumpets; and he sent all the men of Israel every man unto his tent, but retained the three hundred men: and the camp of Midian was beneath him in the valley.

And it came to pass the same night, that Jehovah said unto him, Arise, get thee down into the camp; for I have delivered it into thy hand. But if thou fear to go down, go thou with Purah thy servant down to the camp: and thou shalt hear what they say; and afterward shall thy hands be strengthened to go down into the camp. Then went he down with Purah his servant unto the outermost part of the armed men that were in the camp. And the Midianites and the Amalekites and all the children of the east lay along in the valley like locusts for multitude; and their camels were without number, as the sand which is upon the sea-shore for multitude. And when Gideon was come, behold, there was a man telling a dream unto his fellow; and he said, Behold, I dreamed a dream; and, lo, a cake of barley bread [8] tumbled into the camp of Midian, and came unto the tent, and smote it so that it fell, and turned it upside down, so that the tent lay flat. And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: into his hand God hath delivered Midian, and all the host.

## VICTORY

And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped; and he returned into the camp of Israel, and said, Arise; for Jehovah hath delivered into your hand the host of Midian. And he divided the three hundred men into three companies, and he put into the hands of all of them trumpets, and empty pitchers, with torches within the pitchers. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outermost part of the camp, it shall be that, as I do, so shall ye do. When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, For Jehovah and for Gideon.

So Gideon, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch,[9] when they had but newly set the watch: and they blew the trumpets, and brake in pieces the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the torches in their left hands, and the trumpets in their right hands wherewith to blow; and they cried, The sword of Jehovah and of Gideon. And they stood every man in his place round about the camp; and all the host ran; and they shouted, and put them to flight. And they blew the three hundred trumpets, and Jehovah set every man's sword against his fellow, and against all the host; and the host fled.

And they took the two princes of Midian.

Then the men of Israel said unto Gideon, Rule thou over us, both thou and thy son, and thy son's son also; for thou hast saved us out of the hand

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[6] "Vaunt themselves against me" = in their pride forget me.

[7] "Victuals" = food for a journey.

[8] "Barley bread" — this was the food of the poor and so represented something despised.

[9] "Beginning of the middle watch" = about 10 P. M.

GIDEON CHOOSING THE THREE HUNDRED
From a painting by J. J. Tissot

of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: Jehovah shall rule over you.

And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.

And the children of Israel remembered not Jehovah their God, who had delivered them out of the hand of all their enemies on every side; neither showed they kindness to the house of Jerubbaal, who is Gideon, according to all the goodness which he had showed unto Israel.

## SAMSON, THE MAN OF GREAT STRENGTH

*Judges 13 to 16*

AND the children of Israel again did that which was evil in the sight of Jehovah; and Jehovah delivered them into the hand of the Philistines forty years.

And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife [had no children]. And the angel of Jehovah appeared unto the woman, and said unto her, Behold, thou shalt bear a son. The child shall be a Nazirite[1] unto God from [his birth]: and he shall begin to save Israel out of the hand of the Philistines.

And the woman bare a son, and called his name Samson: and the child grew, and Jehovah blessed him.

### HE LOVES A GIRL OF THE PHILISTINES

AND Samson went down to Timnah, and saw a woman in Timnah of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnah of the daughters of the Philistines: now therefore get her for me to wife. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well. But his father and his mother knew not that it was of Jehovah; for he sought an occasion against the Philistines. Now at that time the Philistines had rule over Israel.

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[1] "Nazirite" — see page 125.

Then went Samson down, and his father and his mother, to Timnah, and came to the vineyards of Timnah: and, behold, a young lion roared against him. And the spirit of Jehovah came mightily upon him, and he rent him as he would have rent a kid; and he had nothing in his hand: but he told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well. And after a while he returned to take her; and he turned aside to see the carcass of the lion: and, behold, there was a swarm of bees in the body of the lion, and honey. And he took it into his hands, and went on, eating as he went; and he came to his father and mother, and gave unto them, and they did eat: but he told them not that he had taken the honey out of the body of the lion.

## SAMSON'S RIDDLE

And his father went down unto the woman: and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said unto them, Let me now put forth a riddle unto you: if ye can declare it unto me within the seven days of the feast, and find it out, then I will give you thirty linen garments and thirty changes of raiment; but if ye cannot declare it unto me, then shall ye give me thirty linen garments and thirty changes of raiment. And they said unto him, Put forth thy riddle, that we may hear it. And he said unto them,

Out of the eater came forth food,
And out of the strong came forth sweetness.

And they could not in three days declare the riddle.

And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to impoverish us? is it not so? And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell thee? And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she pressed him sore; and she told the riddle to the children of her people. And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them,

If ye had not plowed with my heifer,
Ye had not found out my riddle.

## LOSES HIS WIFE

And the Spirit of Jehovah came mightily upon him, and he went down to Ashkelon, and smote thirty men of them, and took their spoil,[2] and gave the changes of raiment unto them that declared the riddle. And his anger was kindled, and he went up to his father's house. But Samson's wife was given to his companion, whom he had used as his friend.[3]

## TAKES REVENGE

And Samson said unto them, This time shall I be blameless in regard of the Philistines, when I do them a mischief.[4] And Samson went and caught three hundred foxes,[5] and took firebrands,[6] and turned tail to tail, and put a firebrand in the midst between every two tails. And when he had set the brands on fire, he let them go into the standing grain of the Philistines, and burnt up both the shocks and the standing grain, and also the olive yards. Then the Philistines said, Who hath done this? And they said, Samson, the son-in-law of the Timnite, because he hath taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire. And Samson said unto them, If ye do after this manner, surely I will be avenged of you, and after that I will cease. And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the cleft of the rock of Etam.

## IN THE HANDS OF HIS ENEMIES

Then the Philistines went up, and encamped in Judah, and spread themselves in Lehi. And the men of Judah said, Why are ye come up against

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[2] "Spoil" = garments.

[3] "Friend" — an intimate friend of the bridegroom was usually appointed to preside over all the arrangements and festivities of the marriage.

[4] "This time shall I be blameless in regard of the Philistines when I do them a mischief" = This time I shall be quits with the Philistines by doing them a mischief.

[5] "Foxes" = jackals; these are very numerous in Palestine and live and travel in packs.

[6] "Firebrands" = torches.

THE YOUTH OF SAMSON
From a painting by Léon Bonnat

us? And they said, To bind Samson are we come up, to do to him as he hath done to us. Then three thousand men of Judah went down to the cleft of the rock of Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what then is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them. And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves. And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new ropes, and brought him up from the rock.

When he came unto Lehi, the Philistines shouted as they met him: and the Spirit of Jehovah came mightily upon him, and the ropes that were upon his arms became as flax that was burnt with fire, and his bands dropped from off his hands. And he found a fresh jawbone of an ass, and put forth his hand, and took it, and smote a thousand men therewith. And Samson said,

With the jawbone of an ass, heaps upon heaps,
With the jawbone of an ass have I smitten a
  thousand men.

And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand; and that place was called Ramath-lehi. And he was sore athirst, and he called on Jehovah, and said, Thou hast given this great deliverance by the hand of thy servant; and now shall I die for thirst, and fall into the hand of the uncircumcised. But God clave the hollow place that is in Lehi, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore the name thereof was called En-hakkore, which is in Lehi, unto this day. And he judged Israel in the days of the Philistines twenty years.

And Samson went to Gaza, and it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, Let be till morning light, then we will kill him. And Samson lay till midnight, and arose at midnight, and laid hold of the doors of the gate of the city, and the two posts, and plucked them up, bar and all, and put them upon his shoulders, and carried them up to the top of the mountain that is before Hebron.

### DELILAH

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver. And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, If they bind me with seven green withes [7] that were never dried, then shall I become weak and be as another man. Then the lords of the Philistines brought up to her seven green withes which had not been dried, and she bound him with them. Now she had liers-in-wait abiding in the inner chamber. And she said unto him, The Philistines are upon thee, Samson. And he brake the withes, as a string of tow is broken when it toucheth the fire. So his strength was not known.

And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. And he said unto her, If they only bind me with new ropes wherewith no work hath been done, then shall I become weak, and be as another man. So Delilah took new ropes, and bound him therewith, and said unto him, The Philistines are upon thee, Samson. And the liers-in-wait were abiding in the inner chamber. And he brake them from off his arms like a thread.

And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened it with the pin, and said unto him, The Philistines are upon thee, Samson. And he awaked out of his sleep, and plucked away the pin of the beam, and the web.

And she said unto him, How canst thou say, I love thee, when thy heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. And it came to pass, when she pressed him daily with her words, and urged him, that his soul was vexed unto death. And he told her all his heart, and said unto her, There hath not come a razor upon my head; for I have been a Nazirite [8] unto God from [birth]: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

### POWERLESS

And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath told me all his heart. Then the lords of the Philistines came up unto her, and brought the money in their hand. And she made him sleep upon her knees; and she called for a man, and shaved off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines are upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times, and shake myself free. But he knew not that Jehovah was departed from him. And the Philistines laid hold on him, and put out his eyes; and they brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house.[9] Howbeit the hair of his head began to grow again after he was shaven.

### A JEST

And the lords of the Philistines gathered them together to offer a great sacrifice unto Dagon their god, and to rejoice; for they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god; for they said, Our god hath delivered into our hand our enemy, and the destroyer of our country, who hath slain many of us. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made sport before them. And they set him between the pillars: and Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house resteth, that

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[7] "Green withes" = ropes made of freshly cut vine or willow branches.

[8] "Nazirite" — see page 125.

[9] "Grind in the prison-house" — the most degrading work they could give him, as it was usually done by the lowest women slaves.

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SAMSON
From a painting by Elihu Vedder

I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

### HIS TRAGIC DEATH

And Samson called unto Jehovah, and said, O Lord Jehovah, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house rested, and leaned upon them, the one with his right hand, and the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead that he slew at his death were more than they that he slew in his life. Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the burying-place of Manoah his father.

## THE STORY OF RUTH

*Ruth 1 to 4*

And it came to pass in the days when the judges judged, that there was a famine in the land. And a certain man of Bethlehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-judah. And they came into the country of Moab, and continued there. And Elimelech, Naomi's husband, died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelt there about ten years.

And Mahlon and Chilion died both of them; and the woman was left of her two children and of her husband.

## THE THREE WIDOWS

Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that Jehovah had visited his people in giving them bread. And she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters-in-law, Go, return each of you to her mother's house: Jehovah deal kindly with you, as ye have dealt with the dead, and with me. Jehovah grant you that ye may find rest, each of you in the house of her husband. Then she kissed them, and they lifted up their voice, and wept. And they said unto her, Nay, but we will return with thee unto thy people. And Naomi said, Turn again, my daughters: why will ye go with me? Nay, my daughters; for it grieveth me much for your sakes, for the hand of Jehovah is gone forth against me. And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

## RUTH REFUSES TO LEAVE NAOMI

And she said, Behold, thy sister-in-law is gone back unto her people, and unto her god: return thou after thy sister-in-law. And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me. And when she saw that she was steadfastly minded to go with her, she left off speaking unto her.

So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and the women said, Is this Naomi? And she said unto them, Call me not Naomi, call me Mara;[1] for the Almighty hath dealt very bitterly with me. I went out full, and Jehovah hath brought me home again empty; why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me? So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.[2]

## BOAZ MEETS RUTH GLEANING

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean among the ears of grain after him in whose sight I shall find favor. And she said unto her, Go, my daughter. And she went, and came and gleaned in the field after the reapers: and her hap[3] was to light on the portion of the field belonging unto Boaz, who was of the family of Elimelech. And, behold, Boaz came from Bethlehem, and said unto the reapers, Jehovah be with you. And they answered him, Jehovah bless thee. Then said Boaz unto his servant that was set over the reapers, Whose damsel is this? And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab: and she said, Let me glean, I pray you, and gather after the reapers among the sheaves. So she came, and hath continued even from the morning until now, save that she tarried a little in the house.[4]

## BOAZ IS KIND TO THE STRANGER

Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither pass from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn. Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found favor in thy sight, that thou shouldest take knowledge of me, seeing I am a foreigner? And Boaz answered and said unto her, It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thy husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people that thou knewest not heretofore. Jehovah recompense thy work, and a full reward be given thee of Jehovah, the God of Israel, under whose wings thou art come to take refuge. Then she said, Let me find favor in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken kindly unto thy handmaid, though I be not as one of thy handmaidens.

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[1] "Naomi . . . Mara" — Naomi means "pleasant" and Mara means "bitter."

[2] "Barley harvest" — this occurs in April.

[3] "Her hap" = her chance.

[4] "The house" = the shed built for the use of the workers.

RUTH AND NAOMI
From a painting by Elizabeth Jane Gardner Bouguereau

And at meal-time Boaz said unto her, Come hither, and eat of the bread, and dip thy morsel in the vinegar.[5] And she sat beside the reapers; and they reached her parched grain, and she did eat, and was sufficed, and left thereof. And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not. And also pull out some for her from the bundles, and leave it, and let her glean, and rebuke her not.

So she gleaned in the field until even; and she beat out that which she had gleaned, and it was about an ephah[6] of barley. And she took it up, and went into the city; and her mother-in-law saw what she had gleaned: and she brought forth and gave to her that which she had left after she was sufficed. And her mother-in-law said unto her, Where hast thou gleaned to-day? and where hast thou wrought? blessed be he that did take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day is Boaz. And Naomi said unto her daughter-in-law, Blessed be he of Jehovah, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is nigh of kin unto us, one of our near kinsmen. And Ruth the Moabitess said, Yea, he said unto me, Thou shalt keep fast by my young men, until they have ended all my harvest. And Naomi said unto Ruth her daughter-in-law, It is good, my daughter, that thou go out with his maidens, and that they meet thee not in any other field. So she kept fast by the maidens of Boaz, to glean unto the end of barley harvest and of wheat harvest; and she dwelt with her mother-in-law.

## NAOMI PLANS A HOME FOR RUTH

And Naomi her mother-in-law said unto her, My daughter, shall I not seek rest[7] for thee, that it may be well with thee? And now is not Boaz our kinsman,[8] with whose maidens thou wast? Behold, he winnoweth[9] barley to-night in the threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the threshing-floor; but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and lay thee down; and he will tell thee what thou shalt do. And she said unto her, All that thou sayest I will do.

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[5] "Vinegar" = a weak, acid wine, much used by laborers in vine-growing countries, and both cheap and refreshing.

[6] "Ephah" = about a bushel.

[7] "Rest" = resting place = a home of your own.

[8] "Kinsman" — according to the custom of the Hebrews, Ruth, having lost her own husband by death, became automatically the wife of her husband's nearest kinsman. Such a person had not claimed her on her return to Bethlehem, and she and Naomi plan to remind this kinsman of his duty. The mistake they made was in thinking Boaz was the nearest relative.

[9] "Winnoweth" — after the grain had been threshed by the oxen on the open floor, it was winnowed by throwing it up with forks or shovels against the evening breeze, which blew away the chaff, while the heavy grain fell on the ground. During this time it was important that the owner should look well after his produce, so that none of it would be stolen; he therefore would be likely to sleep at the threshing-floor.

And she went down unto the threshing-floor, and did according to all that her mother-in-law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of grain: and she came softly, and laid her down. And it came to pass at midnight, that the man turned himself; and, behold, a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth thy handmaid: spread therefore thy skirt[10] over thy handmaid; for thou art a near kinsman. And he said, Blessed be thou of Jehovah, my daughter: thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou sayest; for all the city of my people doth know that thou art a worthy woman. And now it is true that I am a near kinsman; howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as Jehovah liveth: lie down until the morning.

RUTH AND BOAZ
From a painting by T. M. Rooke

And she lay at his feet until the morning: and she rose up before one could discern another. And he said, Bring the mantle that is upon thee, and hold it; and she held it; and he measured six measures of barley, and laid it on her: and he went into the city. And when she came to her mother-in-law, she said, Who art thou, my daughter? And she told her all that the man had done to her. And she said, These six measures of barley gave he me; for he said, Go not empty unto thy mother-in-law. Then said she, Sit still, my daughter, until thou know how the matter will fall; for the man will not rest, until he have finished the thing this day.

## THE NEAREST KINSMAN

Now Boaz went up to the gate, and sat him down there: and, behold, the near kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the near kinsman, Naomi, that is come again out of the country of Moab, selleth the parcel of land, which was our brother Elimelech's: and I thought to disclose it unto thee, saying, Buy it before them that sit here, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know; for there is none to redeem it besides thee; and I am after thee.

And the near kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: take thou my right of redemption on thee; for I cannot redeem it.

## BOAZ PUBLICLY ANNOUNCES HE WILL REDEEM RUTH'S INHERITANCE

And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day. And all the people that were in the gate, and the elders, said, We are witnesses.

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[10] "Spread thy skirt" — a symbol that she was entitled to the protection given a wife. The custom was to take a corner of the scarf and place it over the betrothed maiden.

So Boaz took Ruth, and she became his wife; and she bare a son. And the women said unto Naomi, Blessed be Jehovah, who hath not left thee this day without a near kinsman; and let his name be famous in Israel. And he shall be unto thee a restorer of life, and a nourisher of thine old age; for thy daughter-in-law, who loveth thee, who is better to thee than seven sons, hath borne him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father[11] of Jesse, the father of David.

# STORY OF THE BOY SAMUEL

*I Samuel 1 to 3*

Now there was a certain man of the hill-country of Ephraim, and his name was Elkanah, and he had two wives: the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. And this man went up out of his city from year to year to worship and to sacrifice unto Jehovah of hosts[1] in Shiloh. And the two sons of Eli, Hophni and Phinehas, priests unto Jehovah, were there. And when the day came that Elkanah sacrificed, he gave to Peninnah his wife, and to all her sons and her daughters, portions: but unto Hannah he gave a double portion; for he loved Hannah. And her rival provoked her sore; therefore she wept, and did not eat. And Elkanah her husband said unto her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?

## HANNAH PRAYS FOR A SON

So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest was sitting upon his seat by the doorpost of the temple of Jehovah. And she was in bitterness of soul, and prayed unto Jehovah, and wept sore. And she vowed a vow, and said, O Jehovah of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a man-child, then I will give him unto Jehovah all the days of his life, and there shall no razor come upon his head.

And it came to pass, as she continued praying before Jehovah, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but I poured out my soul before Jehovah. Count not thy handmaid for a wicked woman; for out of the abundance of my complaint and my provocation have I spoken hitherto. Then Eli answered and said, Go in peace; and the God of Israel grant thy petition that thou hast asked of him. And she said, Let thy handmaid find favor in thy sight. So the woman went her way, and did eat; and her countenance was no more sad.

## THE PRAYER ANSWERED

And they rose up in the morning early, and worshipped before Jehovah, and returned, and came to their house to Ramah. And Jehovah remembered her; and it came to pass that Hannah bare a son; and she called his name Samuel,[2] saying, Because I have asked him of Jehovah.

And the man Elkanah, and all his house, went up to offer unto Jehovah the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned; and then I will bring him, that he may appear before Jehovah, and there abide for ever. And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only Jehovah establish his word. So the woman tarried. And when she had weaned him, she took him up with her, with three bullocks, and one ephah[3] of meal, and a bottle of wine, and brought him unto the house of Jehovah in Shiloh: and the child was young. And they slew the bullock, and brought the child to Eli. And she said, Oh, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto Jehovah. For this child I prayed; and Jehovah hath given me my petition which I asked of him: therefore also I have granted him to Jehovah; as long as he liveth he is granted to Jehovah. And he worshipped Jehovah there.

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[1] "Jehovah of hosts" = Jehovah, ruler of all.

[11] "Father" = ancestor.

[2] "Samuel" = heard of God.

## HANNAH'S PRAYER OF THANKSGIVING

And Hannah prayed, and said:

My heart exalteth in Jehovah;
My horn is exalted in Jehovah;
My mouth is enlarged over mine enemies:
Because I rejoice in thy salvation.
There is none holy as Jehovah;
For there is none besides thee,
Neither is there any rock like our God.
Talk no more so exceeding proudly;
Let not arrogancy come out of your mouth:
For Jehovah is a God of knowledge,
And by him actions are weighed.
The bows of the mighty men are broken;
And they that stumbled are girded with strength.
They that were full have hired out themselves for bread;
And they that were hungry have ceased to hunger:
Jehovah killeth, and maketh alive:
He bringeth down to Sheol, and bringeth up.
Jehovah maketh poor, and maketh rich:
He bringeth low, he also lifteth up.
He raiseth up the poor out of the dust,
He lifteth up the needy from the dunghill,
To make them sit with princes,
And inherit the throne of glory:
For the pillars[4] of the earth are Jehovah's,
And he hath set the world upon them.
He will keep the feet of his holy ones;
But the wicked shall be put to silence in darkness;
For by strength shall no man prevail.
They that strive with Jehovah shall be broken to pieces;
Against them will he thunder in heaven:
Jehovah will judge the ends of the earth;
And he will give strength unto his king,
And exalt the horn of his anointed.

And Elkanah went to Ramah to his house. Now the sons of Eli were base men; they knew not Jehovah.

## BEFORE JEHOVAH

But Samuel ministered before Jehovah, being a child, girded with a linen ephod.[5] Moreover his mother made him a little robe, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. And Eli blessed Elkanah and his wife. And Jehovah visited Hannah, and she bare three sons and two daughters. And the child Samuel grew before Jehovah.

THE INFANT SAMUEL
From a painting by James Sant

## JEHOVAH SPEAKS TO SAMUEL

And the child Samuel ministered unto Jehovah before Eli. And the word of Jehovah was precious[6] in those days; there was no frequent vision.[7] And it came to pass at that time, when Eli was laid down in his place (now his eyes had begun to wax dim, so that he could not see), and the lamp of God was not yet gone out, and Samuel was laid down to sleep, in the temple of Jehovah, where the ark of God was; that Jehovah called Samuel: and he said, Here am I. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again.

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[3] "Ephah" = about a bushel.
[4] "Pillars" = mountains.
[5] "Ephod" = the garment which distinguished a priest.
[6] "Precious" = rare.
[7] "No frequent vision" = true prophecies were few.

ELI AND SAMUEL
From a painting by John S. Copley

And he went and lay down. And Jehovah called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know Jehovah,[8] neither was the word of Jehovah yet revealed unto him. And Jehovah called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that Jehovah had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Jehovah; for thy servant heareth. So Samuel went and lay down in his place.

And Jehovah came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak; for thy servant heareth. And Jehovah said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all that I have spoken concerning his house. For I have told him that I will judge his house for ever, for the iniquity which he knew, because his sons did bring a curse upon themselves, and he restrained them not.

And Samuel lay until the morning, and opened the doors of the house of Jehovah. And Samuel feared to show Eli the vision. Then Eli called Samuel, and said, Samuel, my son. And he said, Here am I. And he said, What is the thing that Jehovah hath spoken unto thee? I pray thee, hide it not from me: God do so to thee, and more also, if thou hide anything from me of all the things that he spake unto thee. And Samuel told him every whit, and hid nothing from him. And he said, It is Jehovah: let him do what seemeth him good.

And Samuel grew, and Jehovah was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of Jehovah. And Jehovah appeared again[9] in Shiloh; for Jehovah revealed himself to Samuel in Shiloh by the word of Jehovah. And the word of Samuel came to all Israel.

## THE PHILISTINES CAPTURE THE ARK

*I Samuel 4 to 7*

Now Israel went out against the Philistines to battle, and encamped beside Eben-ezer: and the Philistines encamped in Aphek. And the Philistines put themselves in array against Israel.

And the Philistines fought, and Israel was smitten, and they fled every man to his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken;[1] and the two sons of Eli, Hophni and Phinehas, were slain.

And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his clothes rent, and with earth upon his head. And when he came, lo, Eli was sitting upon his seat by the wayside watching; for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man hasted, and came and told Eli. Now Eli was ninety and eight years old; and his eyes were set, so that he could not see. And the man said unto Eli, I am he that came out of the army, and I fled to-day out of the army. And he said, How went the matter, my son? And he that brought the tidings answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that Eli fell from off his seat backward by the side of the gate; and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

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[8] "Did not yet know Jehovah" = did not yet know how Jehovah revealed himself.

[9] "Appeared again" — manifested his glory again, having ceased for some time to do so because of the sins of the priests and the people.

[1] "Taken" = captured by the Philistines.

## THE IDOL BREAKS IN THE PRESENCE OF THE ARK

Now the Philistines had taken the ark of God, and they brought it from Eben-ezer unto Ashdod. And the Philistines took the ark of God, and brought it into the house of Dagon,[2] and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the ground before the ark of Jehovah. And they took Dagon, and set him in his place again.

And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of Jehovah; and the head of Dagon and both the palms of his hands lay cut off upon the threshold; only the stump of Dagon was left to him. Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod, unto this day.

## DISASTER FOLLOWS THE CAPTURED ARK

But the hand of Jehovah was heavy upon them of Ashdod. And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us; for his hand is sore upon us, and upon Dagon our god. They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel thither. And it was so, that, after they had carried it about, the hand of Jehovah was against the city with a very great discomfiture. So they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people. They sent therefore and gathered together all the lords of the Philistines, and they said, Send away the ark of the God of Israel, and let it go again to its own place, that it slay us not, and our people. For there was a deadly discomfiture throughout all the city; the hand of God was very heavy there.

## "RETURN THE ARK"

And the ark of Jehovah was in the country of the Philistines seven months. And the Philistines called for the priests and the diviners, saying, What shall we do with the ark of Jehovah? show us wherewith we shall send it to its place. And they said, If ye send away the ark of the God of Israel, send it not empty; but by all means return him a trespass-offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you. Now therefore take and prepare you a new cart, and two milch kine, on which there hath come no yoke; and tie the kine to the cart, and bring their calves home from them; and take the ark of Jehovah and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof; and send it away, that it may go. And see; if it goeth up by the way of its own border to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.

And the men did so. And the kine took the straight way by the way to Beth-shemesh; they went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh. And they of Beth-shemesh were reaping their wheat harvest in the valley; and they lifted up their eyes, and saw the ark, and rejoiced to see it. And the cart came into the field of Joshua the Beth-shemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered up the kine for a burnt-offering unto Jehovah. And the Levites took down the ark of Jehovah, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices the same day unto Jehovah. And when the five lords of the Philistines had seen it, they returned to Ekron the same day.

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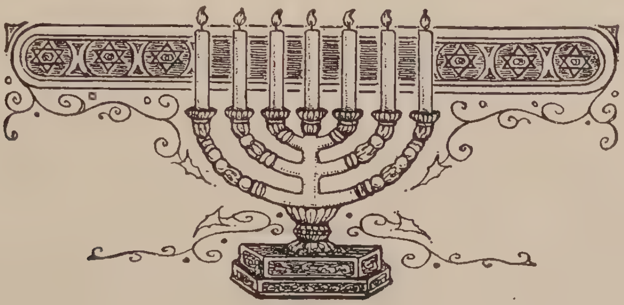
[2] "Dagon" = the local god of the Philistines; its upper part resembled the human form, and the lower part was like a fish. It was from the shape of the lower part that it received its name. The Philistines brought the Ark into its temple because they supposed their god had won a victory over the God of Israel.

## THE ARK IN THE HOUSE OF ABINADAB

And the men of Kiriath-jearim came, and fetched up the ark of Jehovah, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of Jehovah. And it came to pass, from the day that the ark abode in Kiriath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after Jehovah.[3]



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[3] "And all the house of Israel lamented after Jehovah" = before all the Israelites were again united in worshipping Jehovah.

SAUL CHOSEN KING
From a painting by J. J. Tissot

# ISRAEL UNDER THE KINGS

## SAUL, THE KING WHO BEGAN WELL

*I Samuel 7 to 31; II Samuel 1*

### THE ISRAELITES DESIRE A KING

AND Samuel judged Israel all the days of his life. And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpah; and he judged Israel in all those places. And his return was to Ramah, for there was his house; and there he judged Israel: and he built there an altar unto Jehovah.

And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his first-born was Joel; and the name of his second, Abijah: they were judges in Beer-sheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted justice.

Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah; and they said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto Jehovah. And Jehovah said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not be king over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, in that they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit thou shalt protest solemnly unto them, and shalt show them the manner of the king that shall reign over them.

And Samuel told all the words of Jehovah unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: he will take your sons, and appoint them unto him, for his chariots, and to be his horsemen; and they shall run before his chariots. And he will take your daughters to be perfumers, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your flocks: and ye shall be his servants. And ye shall cry out in that day because of your king whom ye shall have chosen you; and Jehovah will not answer you in that day.

But the people refused to hearken unto the voice of Samuel; and they said, Nay; but we will have a king over us, that we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles. And Samuel heard all the words of the people, and he rehearsed them in the ears of Jehovah. And Jehovah said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

### SAUL ANOINTED KING

Now there was a man of Benjamin, whose name was Kish, a mighty man of valor. And he had a son, whose name was Saul, a young man and a goodly:[1] and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.[2] And the asses of Kish, Saul's father, were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses. And he passed through the hill-country of Ephraim, and passed through the land of Shalishah, but they found them not: then they passed through the land of Shaalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

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[1] "Goodly" = good to look upon.

[2] "From his shoulders and upward he was higher than any of the people" = he was head and shoulders taller than any of the people.

When they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return, lest my father leave off caring for the asses, and be anxious for us. And he said unto him, Behold now, there is in this city a man of God, and he is a man that is held in honor; all that he saith cometh surely to pass: now let us go thither; peradventure he can tell us concerning our journey whereon we go.

THE ANOINTING OF SAUL
From a painting by Benjamin Constant

And they went up to the city; and as they came within the city, behold, Samuel came out toward them, to go up to the high place.

Now Jehovah had revealed unto Samuel a day before Saul came, saying, To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people Israel; and he shall save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. And when Samuel saw Saul, Jehovah said unto him, Behold, the man of whom I spake to thee! this same shall have authority over my people. Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. And Samuel answered Saul, and said, I am the seer; go up before me unto the high place,[3] for ye shall eat with me to-day: and in the morning I will let thee go, and will tell thee all that is in thy heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And for whom is all that is desirable in Israel? Is it not for thee, and for all thy father's house? And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou to me after this manner?

And Samuel took Saul and his servant, and brought them into the guest-chamber, and made them sit in the chiefest place among them that were bidden, who were about thirty persons. So Saul did eat with Samuel that day.

And when they were come down from the high place into the city, he communed with Saul upon the housetop.[4] And they arose early: and it came to pass about the spring of the day,[5] that Samuel called to Saul on the housetop, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad. As they were going down at the end of the city, Samuel said to Saul, Bid the servant pass on before us (and he passed on), but stand thou still, that I may cause thee to hear the word of God.

Then Samuel took the vial of oil, and poured it upon his head, and kissed him, and said, Is it not that Jehovah hath anointed thee to be prince over his inheritance? When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre, in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found; and lo, thy father hath left off caring for the asses, and is anxious for you, saying, What shall I do for my son? Then shalt thou go on forward from thence, and thou shalt come to the oak of Tabor; and there shall meet thee there three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: and they will salute thee, and give thee two loaves of bread, which thou shalt receive of their hand. After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a band of prophets [6] coming down from the high place with a psaltery, and a timbrel, and a pipe, and a harp, before them; and they will be prophesying: and the Spirit of Jehovah will come mightily upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

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[3] "The high place" — the city of Ramah, the home of Samuel, was on a height.

[4] "Upon the housetop" — the flat roofs of Oriental houses were used as places of retirement for devotions, for rest, and as in this instance for private consultation.

[5] "Spring of the day" = about nine o'clock.

And it was so, that, when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

And Samuel called the people together unto Jehovah to Mizpah; and he said unto the children of Israel, Thus saith Jehovah, the God of Israel, I brought up Israel out of Egypt, and I delivered you out of the hand of the Egyptians, and out of the hand of all the kingdoms that oppressed you: but ye have this day rejected your God, who himself saveth you out of all your calamities and your distresses; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before Jehovah by your tribes, and by your thousands. So Samuel brought all the tribes of Israel near, and the tribe of Benjamin was taken. And he brought the tribe of Benjamin near by their families; and the family of the Matrites was taken; and Saul the son of Kish was taken: but when they sought him, he could not be found. Therefore they asked of Jehovah further, Is there yet a man to come hither? And Jehovah answered, Behold, he hath hid himself among the baggage. And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people, See ye him whom Jehovah hath chosen, that there is none like him among all the people? And all the people shouted, and said, Long live the king.

Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before Jehovah. And Samuel sent all the people away, every man to his house.

## SAUL BEGINS TO REIGN

And all the people went to Gilgal; and there they made Saul king before Jehovah in Gilgal; and there they offered sacrifices of peace-offerings before Jehovah; and there Saul and all the men of Israel rejoiced greatly. [And Saul and Jonathan his son went up and fought against the Philistines, and conquered them.]

Now when Saul had taken the kingdom over Israel, he fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he put them to the worse. And he did valiantly, and smote the Amalekites, and delivered Israel out of the hands of them that despoiled them.

And there was sore war against the Philistines all the days of Saul: and when Saul saw any mighty man, or any valiant man, he took him unto him.

## SAUL REJECTED FOR DISOBEDIENCE

And Saul turned back from following [Jehovah], and performed not [his] commandments. And Samuel was wroth; and he cried unto Jehovah all night. And Samuel came to Saul; and Saul said unto him, Blessed be thou of Jehovah: I have performed the commandment of Jehovah. Then Samuel said unto Saul, Stay,[7] and I will tell thee what Jehovah hath said to me this night. And he said unto him, Say on.

And Samuel said, Though thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And Jehovah anointed thee king over Israel; and Jehovah sent thee on a journey, and said, Go. Wherefore then didst thou not obey the voice of Jehovah, but didst that which was evil in the sight of Jehovah? And Samuel said, Hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim.[8] Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king.

And Saul said unto Samuel, I have sinned; for I have transgressed the commandment of Jehovah, and thy words, because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship Jehovah. And Samuel said unto Saul, I will not return with thee; for thou hast rejected the word of Jehovah, and Jehovah hath rejected thee from being king over Israel. And as Samuel turned about to go away, Saul laid hold upon the skirt of his robe, and it rent. And Samuel said unto him, Jehovah hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou. And also the Strength of Israel will not lie nor repent; for he is not a man, that he should repent. Then he said, I have sinned: yet honor me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship Jehovah thy God. So Samuel turned again after Saul; and Saul worshipped Jehovah.

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[6] "Band of prophets" — the word "prophet" is used in the Bible with two different meanings: it may mean one who foretells, or it may mean one who teaches and explains the truth. The second group contained the schools of prophets, in which a number of men were trained to be public teachers. They were also instructed in the art of composing and singing the sacred psalms or hymns, oftentimes with the accompaniment of instrumental music. Saul's gift of prophesying on this occasion appears to have consisted in his ability to join in these exercises without previous training.

[7] "Stay" = stop, say no more.

[8] "Teraphim" = images.

Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. And Samuel came no more to see Saul until the day of his death; for Samuel mourned for Saul: and Jehovah repented that he had made Saul king over Israel.

## DAVID CHOSEN KING

And Jehovah said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from being king over Israel? fill thy horn with oil, and go: I will send thee to Jesse the Beth-lehemite; for I have provided me a king among his sons. And Samuel did that which Jehovah spake, and came to Beth-lehem. And the elders of the city came to meet him trembling, and said, Comest thou peaceably? And he said, Peaceably; I am come to sacrifice unto Jehovah: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

And it came to pass, when they were come, that he looked on Eliab, and said, Surely Jehovah's anointed is before him. But Jehovah said unto Samuel, Look not on his countenance, or on the height of his stature; because I have rejected him: for Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart. And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, Jehovah hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he is keeping the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And Jehovah said, Arise, anoint him; for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of Jehovah came mightily upon David from that day forward. So Samuel rose up, and went to Ramah.

Now the Spirit of Jehovah departed from Saul, and an evil spirit from Jehovah troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our Lord now command thy servants, that are before thee, to seek out a man who is a skillful player on the harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. Then answered one of the young men, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is skillful in playing, and a mighty man of valor, and a man of war, and prudent in speech, and a comely person; and Jehovah is with him. Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, who is with the sheep. And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him: and he loved him greatly; and he became his armorbearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favor in my sight. And it came to pass, when the evil spirit from God was upon Saul, that David took the harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

## THE SHEPHERD BOY AND THE GIANT

Now the Philistines gathered together their armies to battle. And Saul and the men of Israel were gathered together, and encamped in the vale of Elah, and set the battle in array against the Philistines. And the Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side: and there was a valley between them. And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.[9] And he had a helmet of brass upon his head, and he was clad with a coat of mail; and the weight of the coat was five thousand shekels [10] of brass. And he had greaves [11] of brass upon his legs, and a javelin of brass between his shoulders. And the staff of his spear was like a weaver's beam: and his spear's head weighed six hundred shekels [12] of iron: and his shield-

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[9] "Six cubits and a span" = about nine feet six inches.

[10] "Five thousand shekels" = between 150 and 200 pounds.

[11] "Greaves" = covering for the legs, reaching from the ankle to the top of the knee; they were made of leather and sometimes covered with copper.

[12] "Six hundred shekels" = twenty-five to thirty pounds.

YOUNG DAVID SOOTHES KING SAUL BY PLAYING ON THE HARP
From a painting by H. Schopin

bearer went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. And when Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse. And the three eldest sons of Jesse had gone after Saul to the battle: and the names of his three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shammah. And David was the youngest; and the three eldest followed Saul. Now David went to and fro from Saul to feed his father's sheep at Beth-lehem. And the Philistine drew near morning and evening, and presented himself forty days.

And Jesse said unto David his son, Take now for thy brethren an ephah[13] of this parched grain, and these ten loaves, and carry them quickly to the camp to thy brethren; and bring these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.[14] And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the place of the wagons,[15] as the host which was going forth to the fight shouted for the battle. And David left his baggage in the hand of the keeper of the baggage, and ran to the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the ranks of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

And when the words were heard which David spake, they rehearsed them before Saul; and he sent for him. And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant was keeping his father's sheep; and when there came a lion, or a bear, and took a lamb out of the flock, I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant smote both the lion and the bear: and this [heathen] Philistine shall be as one of them, seeing he hath defied the armies of the living God. And David said, Jehovah that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and Jehovah shall be with thee. And Saul clad David with his apparel,[16] and he put a helmet of brass upon his head, and he clad him with a coat of mail. And David girded his sword upon his apparel, and he assayed to go; for he had not proved it.[17] And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff[18] in his hand, and chose him five smooth stones out of the brook, and put them in the shepherd's bag which he had, even in his wallet; and his sling was in his hand: and he drew near to the Philistine.

And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and withal of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the birds of the heavens, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a javelin: but I come

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[13] "Ephah" = about a bushel.

[14] "Take their pledge" = bring an assurance that they are well.

[15] "Place of wagons" = the place of the baggage.

[16] "Apparel" = the clothes worn under the coat of mail.

[17] "Assayed to go; for he had not proved it" = tried to go, but he was not accustomed to being so dressed.

[18] "Staff" — the shepherds in the Orient carry a bag for food, and a staff, which they hold in the middle, for beating the low brushwood into which the sheep stray.

DAVID TRYING ON SAUL'S ARMOR
From a painting by J. J. Tissot

to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied. This day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from off thee; and I will give the dead bodies of the host of the Philistines this day unto the birds of the heavens, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel, and that all this assembly may know that Jehovah saveth not with sword and spear: for the battle is Jehovah's, and he will give you into our hand. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead; and the stone sank into his forehead, and he fell upon his face to the earth.

So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Then David ran, and stood over the Philistine, and took his sword, and drew it out of the sheath thereof, and cut off his head[19] therewith. And when the Philistines saw that their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou comest to Gai, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they plundered their camp. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent.

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[19] "Cut off his head" — this was the customary token of victory in those days.

And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

## DAVID AND JONATHAN

AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe [20] that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle. And David went out withersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and it was good in the sight of all the people, and also in the sight of Saul's servants.

YOUNG DAVID
From a statue by Michelangelo

## DAVID'S TRIUMPH AND SAUL'S JEALOUSY

AND it came to pass as they came, when David returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with timbrels, with joy, and with instruments of music. And the women sang one to another as they played, and said,

Saul hath slain his thousands,
And David his ten thousands.

And Saul was very wroth, and this saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed [21] David from that day and forward.

And it came to pass on the morrow, that an evil spirit from God [22] came mightily upon Saul, and he prophesied [23] in the midst of the house: and David played with his hand, as he did day by day. And Saul had his spear in his hand; and Saul cast the spear; for he said, I will smite David even to the wall. And David avoided out of his presence twice. And Saul was afraid of David, because Jehovah was with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. And David behaved himself wisely in all his ways; and Jehovah was with him. But all Israel and Judah loved David; for [24] he went out and came in before them.

## DAVID MARRIES THE KING'S DAUGHTER

AND Michal, Saul's daughter, loved David: and they told Saul, and the thing pleased him. And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him.

And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law. And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you a

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[20] "Stripped himself of the robe" — a prince could scarcely bestow a greater mark of his favor than by the gift of some article of his dress, especially when he has worn it.

[21] "Eyed" = watched.

[22] "Evil spirit from God" = the evil spirit, by which is meant "mental suffering," is said to be from God because it is a law of God that suffering follows sin.

[23] "Prophesied" = raved.

[24] "For" = as.

DAVID AND GOLIATH

light thing to be the king's son-in-law, seeing that I am a poor man, and lightly esteemed?[25] And the servants of Saul told him, saying, On this manner spake David. And Saul said, Thus shall ye say to David, The king desireth not any dowry, but to be avenged of the king's enemies. Now Saul thought to make David fall by the hand of the Philistines. And when his servants told David these words, it pleased David well to be the king's son-in-law. And David arose and went, he and his men, and slew of the Philistines two hundred men.

And Saul gave him Michal his daughter to wife. And Saul saw and knew that Jehovah was with David; and Michal, Saul's daughter, loved him. And Saul was yet the more afraid of David; and Saul was David's enemy continually.

## SAUL ORDERS DAVID KILLED

And Saul spake to Jonathan his son, and to all his servants, that they should slay David. But Jonathan, Saul's son, delighted much in David. And Jonathan told David, saying, Saul my father, seeketh to slay thee: now therefore, I pray thee, take heed to thyself in the morning, and abide in a secret place, and hide thyself: and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and if I see aught, I will tell thee. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward[26] very good: for he put his life in his hand, and smote the Philistine, and Jehovah wrought a great victory for all Israel: thou sawest it, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause? And Saul hearkened unto the voice of Jonathan: and Saul sware, As Jehovah liveth, he shall not be put to death. And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence, as before-time.

DAVID AND SAUL
From a drawing by Simeon Solomon

## DAVID'S WIFE SAVES HIS LIFE

And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled before him. And an evil spirit from Jehovah[27] was upon Saul, as he sat in his house with his spear in his hand; and David was playing with his hand. And Saul sought to smite David even to the wall with the spear; but he slipped away out of Saul's presence, and he smote the spear into the wall: and David fled, and escaped that night. And Saul sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou wilt be slain. So Michal let David down through the window: and he went, and fled, and escaped. And Michal took the teraphim, and laid it in the bed,[28] and put a pillow of goats' hair at the head thereof, and covered it with the clothes. And when Saul sent messengers to take David, she said, He is sick.

And Saul sent the messengers to see David, saying, Bring him up to me in the bed, that I may slay him. And when the messengers came in, behold, the teraphim was in the bed, with the pillow of goats' hair at the head thereof. And Saul said unto Michal, Why hast thou deceived me thus, and let mine enemy go, so that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

Now David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

## JONATHAN TRIES TO BE A PEACE-MAKER

And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done?

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[25] "And lightly esteemed" = have no glory to my credit to off-set my poverty.

[26] "Thee-ward" = towards thee = about thee.

[27] "An evil spirit from Jehovah" — see note on page 184.

[28] "Bed" — the Oriental bed consisted of two thick cotton quilts, and in these the sick were carried when necessary to move them.

what is mine iniquity? and what is my sin before thy father, that he seeketh my life? And he said unto him, Far from it; thou shalt not die: behold, my father doeth nothing either great or small, but that he discloseth it unto me; and why should my father hide this thing from me? it is not so. And David sware moreover, and said, Thy father knoweth well that I have found favor in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as Jehovah liveth, and as thy soul liveth, there is but a step between me and death. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee. And David said unto Jonathan, Behold, to-morrow is the new moon,[29] and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. If thy father miss me at all, then say, David earnestly asked leave of me that he might run to Beth-lehem his city; for it is the yearly sacrifice there for all the family. If he say thus, It is well; thy servant shall have peace: but if he be wroth, then know that evil is determined by him. And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. Then Jonathan said unto [David], To-morrow is the new moon: and thou wilt be missed, because thy seat will be empty. And when thou hast stayed three days, thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send the lad, saying, Go, find the arrows. If I say unto the lad, Behold, the arrows are on this side of thee; take them, and come; for there is peace to thee and no hurt, as Jehovah liveth. But if I say thus unto the boy, Behold, the arrows are beyond thee; go thy way; for Jehovah hath sent thee away.

So David hid himself in the field: and when the new moon was come, the king sat him down to eat food. And the king sat upon his seat, as at other times, even upon the seat by the wall; and Jonathan stood up, and Abner sat by Saul's side: but David's place was empty. Nevertheless Saul spake not anything that day: for he thought, Something hath befallen him, he is not clean;[30] surely he is not clean. And it came to pass on the morrow after the new moon, which was the second day, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day? And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem: and he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favor in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he is not come unto the king's table.

## SAUL IS ANGRY WITH JONATHAN

Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of a perverse rebellious woman,[31] do not I know that thou hast chosen the son of Jesse to thine own shame? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. And Jonathan answered Saul his father, and said unto him, Wherefore should he be put to death? what hath he done? And Saul cast his spear at him to smite him; whereby Jonathan knew that it was determined of his father to put David to death. So Jonathan arose from the table in fierce anger, and did eat no food the second day of the month; for he was grieved for David, because his father had done him shame.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, Run, find now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not anything: only Jonathan and David knew the matter. And Jonathan gave his weapons unto his lad, and said unto him, Go, carry them to the city. And as soon as the lad was gone, David arose out of a place toward the South, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another.

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[29] "New moon" — a sacrifice and feast took place every new moon, and on such occasions David was in the habit of joining the king's family.

[30] "Not clean" — he supposed his absence was due to some ceremonial defilement.

[31] "Thou son of a perverse rebellious woman" — it is a common practice among Oriental people to express resentment against a person by abusing his parents, especially his mother, although there is no personal ill-feeling toward the parents: thus Saul in speaking in this manner of his wife, intended merely to give a keen edge to his abuse of Jonathan.

And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of Jehovah, saying, Jehovah shall be between me and thee, and between my seed and thy seed, for ever. And he arose and departed: and Jonathan went into the city.

## SAUL PURSUES AFTER DAVID

And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath. [And he] departed thence, and escaped to the cave of Adullam: and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became captain over them: and there were with him about four hundred men.

And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me. And he brought them before the king of Moab: and they dwelt with him all the while that David was in the stronghold. And the prophet Gad said unto David, Abide not in the stronghold; depart, and get thee into the land of Judah. And David abode in the wilderness in the strongholds, and remained in the hill-country in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

## RENEWED PLEDGES OF FRIENDSHIP

And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in the wood. And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God.[32] And he said unto him, Fear not; for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth. And they two made a covenant before Jehovah: and David abode in the wood, and Jonathan went to his house.

And David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them. But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have made a raid upon the land. So Saul returned from pursuing after David, and went against the Philistines. And David went up from thence, and dwelt in the strongholds of En-gedi.[33]

## DAVID SPARES THE LIFE OF SAUL

And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi. Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where was a cave; and Saul went into [the cave's mouth.][34] Now David and his men were abiding in the innermost parts of the cave. And the men of David said unto him, Behold, the day of which Jehovah said unto thee, Behold, I will deliver thine enemy into thy hand, and thou shalt do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.[35] And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, Jehovah forbid that I should do this thing unto my lord, Jehovah's anointed, to put forth my hand against him, seeing he is Jehovah's anointed. So David checked his men with these words, and suffered them not to rise against Saul. And Saul rose up out of the cave, and went on his way.

David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David bowed with his face to the earth, and did obeisance. And David said to Saul, Wherefore hearkenest thou to men's words, saying, Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that Jehovah had delivered thee to-day into my hand in the cave: and some bade me kill thee; but mine eye spared thee; and I said, I will not put forth my hand against my lord; for he is Jehovah's anointed. Moreover, my father, see, yea, see the skirt of thy robe in my hand; for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in my hand, and I have not sinned against thee, though thou huntest after my life to take it. Jehovah therefore be judge, and give sentence between me and thee, and see, and plead my cause, and deliver me out of thy hand.

And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept. And he said to David, Thou art more righteous than I; for thou hast rendered unto me good, whereas I have rendered unto thee evil. And now, behold, I know that thou shalt surely be king, and that the kingdom of Israel shall be established in thy hand. Swear now therefore unto me by Jehovah, that thou wilt not cut off my seed [36] after me, and that thou wilt not destroy my name out of my father's house. And David sware unto Saul. And Saul went home; but David and his men gat them up unto the stronghold.

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[32] "His hand in God" = his faith in God, because of the love and faithfulness of his friend.

[33] "En-gedi" = kid's fountain; it was a well-watered spot, but it was almost impossible to get to it because of the lofty and deeply caverned cliffs. Psalm 63 (see page 289) refers to David's wanderings in the wilderness of En-gedi.

[34] Mouth—in order to be protected from the sun.

[35] "Privily" = secretly.

## THE DEATH OF SAMUEL

And Samuel died; and all Israel gathered themselves together, and lamented him, and buried him in his house [37] at Ramah. And David arose, and went down to the wilderness of Paran.

## DAVID SPARES SAUL'S LIFE THE SECOND TIME

And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before the desert? Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. And Saul encamped in the hill of Hachilah, which is before the desert, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. David therefore sent out spies, and understood that Saul was come of a certainty. And David arose, and came to the place where Saul had encamped; and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay within the place of the wagons, and the people were encamped round about him.

Then answered David and said, Who will go down with me to Saul to the camp? And Abishai [38] said, I will go down with thee. So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the place of the wagons, with his spear stuck in the ground [39] at his head; and Abner and the people lay round about him. Then said Abishai to David, God hath delivered up thine enemy into thy hand this day: now therefore let me smite him, I pray thee, with the spear to the earth at one stroke, and I will not smite him the second time. And David said to Abishai, Destroy him not; for who can put forth his hand against Jehovah's anointed and be guiltless? And David said, As Jehovah liveth, Jehovah will smite him; or his day shall come to die; or he shall go down into battle, and perish. Jehovah forbid that I should put forth my hand against Jehovah's anointed: but now take, I pray thee, the spear that is at his head, and the cruse of water, and let us go. So David took the spear and the cruse of water from Saul's head; and they gat them away: and no man saw it, nor knew it, neither did any awake; for they were all asleep, because a deep sleep from Jehovah was fallen upon them.

Then David went over to the other side, and stood on the top of the mountain afar off; a great space being between them; and David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king? And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept watch over thy lord the king? for there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As Jehovah liveth, ye are worthy to die,[40] because ye have not kept watch over your lord, Jehovah's anointed. And now see where the king's spear is, and the cruse of water that was at his head.

And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king. And he said, wherefore doth my lord pursue after his servant? for what have I done? or what evil is in my hand?

## SAUL'S FALSE PROMISE

Then said Saul, I have sinned: return, my son David; for I will no more do thee harm, because my life was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly. And David answered and said, Behold the spear, O king! let then one of the young men come over and fetch it. And Jehovah will render to every man his righteousness and his faithfulness; forasmuch as Jehovah delivered thee into my hand to-day, and I would not put forth my hand against Jehovah's anointed. And, behold, as thy life was much set by [41] this day in mine eyes, so let my life be much set by in the eyes of Jehovah, and let him deliver me out of all tribulation. Then Saul said to David, Blessed be thou, my son David: thou shalt both do mightily, and shalt surely prevail. So David went his way, and Saul returned to his place.

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[36] "Cut off my seed" — Saul is referring to the custom, prevalent then and for centuries after, of the victor destroying the entire family of the conquered.

[37] "In his house" — it was usual to bury persons on their own property, sometimes in a garden or a court attached to the house.

[38] "Abishai" — he was the son of David's sister, Zeruiah.

[39] "His spear stuck in the ground" — this custom still marks the resting-place of an Arab chief.

[40] "Worthy to die" = deserving of death.

[41] "Much set by" = highly valued.

And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should escape into the land of the Philistines; and Saul will despair of me, to seek me any more in all the borders of Israel: so shall I escape out of his hand. And David arose, and passed over, he and the six hundred men that were with him, unto Achish, king of Gath. And it was told Saul that David was fled to Gath: and he sought no more again for him.

### THE DEATH OF SAUL

Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul. And the battle went sore against Saul, and the archers overtook him; and he was greatly distressed by reason of the archers. Then said Saul to his armorbearer, Draw thy sword, and thrust me through therewith, lest [the enemy] come and thrust me through, and abuse me. But his armorbearer would not; for he was sore afraid. Therefore Saul took his sword, and fell upon it. And when his armorbearer saw that Saul was dead, he likewise fell upon his sword, and died with him. So Saul died, and his three sons, and his armorbearer, and all his men,[42] that same day together.

And when the men of Israel that were on the other side of the valley, and they that were beyond the Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

### DAVID'S LAMENT FOR SAUL

And David lamented with this lamentation over Saul and over Jonathan his son:

Thy glory, O Israel, is slain upon thy high places!
How are the mighty fallen!

Tell it not in Gath,
Publish it not in the streets of Ashkelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.

Ye mountains of Gilboa,
Let there be no dew nor rain upon you, neither fields of offerings:[43]
For there the shield of the mighty was vilely cast away,
The shield of Saul, not anointed with oil.

From the blood of the slain, from the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.

Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided:
They were swifter than eagles,
They were stronger than lions.

Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet[44] delicately,
Who put ornaments of gold upon your apparel.

How are the mighty fallen in the midst of the battle!
Jonathan is slain upon thy high places.

I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.

How are the mighty fallen,
And the weapons of war perished!

## DAVID THE SHEPHERD KING

*II Samuel 2 to 23; I Chronicles 23, 28 and 29; I Kings 2*

### DAVID MADE KING

And it came to pass after this, that David inquired of Jehovah, saying, Shall I go up into any of the cities of Judah? And Jehovah said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron. And the men of Judah came, and there they anointed[1] David king over the house of Judah.

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[42] "All his men" = all his house = all the male members and the male personal attendants who were with him.

[43] "Neither fields of offerings" = let not yours be the fields which yield the first-fruit offerings.

[44] "Who clothed you in scarlet" = who clothed you in rich garments; red was symbolic of luxury.

Now Abner the son of Ner, captain of Saul's host, had taken Ish-bosheth the son of Saul, and brought him over to Mahanaim; and he made him king over all Israel. But the house of Judah followed David. And the time that David was king in Hebron over the house of Judah was seven years and six months.

And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon. And Joab the son of Zeruiah,[2] and the servants of David, went out, and met them by the pool of Gibeon. And the battle was very sore that day; and Abner was beaten, and the men of Israel, before the servants of David.

## WAR BETWEEN THE HOUSES OF DAVID AND SAUL

Now there was long war between the house of Saul and the house of David: and David waxed stronger and stronger, but the house of Saul waxed weaker and weaker.

And Abner had communication with the elders of Israel, saying, In times past ye sought for David to be king over you: now then do it; for Jehovah hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies. And Abner also spake in the ears of Benjamin:[3] and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and to the whole house of Benjamin. So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that were with him a feast. And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a covenant with thee, and that thou mayest reign over all that thy soul desireth. And David sent Abner away; and he went in peace.

And, behold, the servants of David and Joab came from a foray, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace. When Joab and all the host that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace. Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone? Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest. And when Joab was come out from David, he sent messengers after Abner, and they brought him back from the well of Sirah: but David knew it not.

And when Abner was returned to Hebron, Joab took him aside into the midst of the gate to speak with him quietly, and smote him there in the body, so that he died, for the blood of Asahel his brother [whom Abner had slain].

## THE SECOND ANOINTING OF DAVID

Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. In times past, when Saul was king over us, it was thou that leddest out and broughtest in Israel: and Jehovah said to thee, Thou shalt be shepherd of my people Israel, and thou shalt be prince over Israel. So all the elders of Israel came to the king to Hebron; and king David made a covenant with them in Hebron before Jehovah: and they anointed David king over Israel.

David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither;[4] thinking, David cannot come in hither. Nevertheless David took the stronghold of Zion; the same is the city of David. And David waxed greater and greater; for Jehovah, the God of hosts, was with him.

## DAVID BUILDS A HOUSE FOR HIMSELF

And Hiram king of Tyre[5] sent messengers to David, and cedar-trees, and carpenters, and masons; and they built David a house. And David perceived that Jehovah had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

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[1] "Anointed" — this was the public anointing; that by Samuel was private.

[2] "Zeruiah" — she was the sister of David.

[3] "Benjamin" — Saul belonged to this tribe, and therefore it needed more persuasion than the others.

[4] "Except thou take away the blind and the lame, thou shalt not come in hither" = thou shalt not come in here for the stronghold is so strong the blind and the lame can defend it.

[5] "Hiram king of Tyre" — the Israelites up to this time had made very little progress in the constructive arts, but their neighbors of Tyre greatly excelled in all branches of commercial and manufacturing industry. Tyre was on the sea-coast of Palestine, about a hundred miles from Jerusalem.

## DAVID BRINGS THE ARK HOME

AND David again gathered together all the chosen men of Israel, thirty thousand. And David arose, and went with all the people that were with him, from Baale-judah, to bring up from thence the ark of God, which is called by the Name, even the name of Jehovah of hosts that sitteth above the cherubim. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in the hill: and Uzzah and Ahio, the sons [6] of Abinadab, drove the new cart.

And when they came to the threshing-floor of Nacon, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen stumbled. And the anger of Jehovah was kindled against Uzzah; and God smote him there for his error; [7] and there he died by the ark of God. And David was afraid of Jehovah that day; and he said, How shall the ark of Jehovah come unto me? So David would not remove the ark of Jehovah unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite. And the ark of Jehovah remained in the house of Obed-edom the Gittite three months: and Jehovah blessed Obed-edom, and all his house.

And it was told king David, saying, Jehovah hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. And David went and brought up the ark of God from the house of Obed-edom into the city of David with joy.

And David danced before Jehovah with all his might; and David was girded with a linen ephod.[8] So David and all the house of Israel brought up the ark of Jehovah with shouting, and with the sound of the trumpet.[9]

And they brought in the ark of Jehovah, and set it in its place, in the midst of the tent that David had pitched for it; and David offered burnt-offerings and peace-offerings before Jehovah. And when David had made an end of offering the burnt-offering and the peace-offerings, he blessed the people in the name of Jehovah of hosts. And he dealt among all the people, even among the whole multitude of Israel, both to men and women, to every one a cake of bread, and a portion of flesh, and a cake of raisins. So all the people departed every one to his house.

## DAVID DESIRES TO BUILD A HOUSE FOR THE ARK

AND it came to pass, when the king dwelt in his house, and Jehovah had given him rest from all his enemies round about, that the king said unto Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains.[10] And Nathan said to the king, Go, do all that is in thy heart; for Jehovah is with thee.

And it came to pass the same night, that the word of Jehovah came unto Nathan, saying, Go and tell my servant David, Thus saith Jehovah, Shalt thou build me a house for me to dwell in? for I have not dwelt in a house since the day that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all places wherein I have walked with all the children of Israel, spake I a word with any of the tribes of Israel, whom I commanded to be shepherd of my people Israel, saying, Why have ye not built me a house of cedar? Now therefore thus shalt thou say unto my servant David, Thus saith Jehovah of hosts, I took thee from the sheepcote,[11] from following the sheep, that thou shouldest be prince over my people, over Israel; and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee; and I will make thee a great name, like unto the name of the great ones that are in the earth. And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness afflict them any more, as at the first, and as from the day that I commanded judges to be over my people Israel; and I will cause thee to rest from all thine enemies. Moreover Jehovah telleth thee that Jehovah will make thee a house.[12] When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my loving-kindness shall

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[6] "Sons" = descendants, probably grandsons.

[7] "Error" — Uzzah was a Levite and he knew that no one should touch the ark or anything about it except the staves by which it was carried.

[8] "Girded with a linen ephod" = dressed as a priest.

[9] "Sound of the trumpet" — see Psalm 24 on page 284; this psalm is supposed to have been one of the marching choruses which the people sang at this time.

[10] "Within curtains" = within a movable tent = not in a permanent place.

[11] "Sheepcote" = pasture.

[12] "Make thee a house" = establish your family.

THE RETURN OF THE ARK
From a painting by Gustave Doré

not depart from him, as I took it from Saul, whom I put away before thee. And thy house and thy kingdom shall be made sure for ever before thee: thy throne shall be established for ever. According to all these words, and according to all this vision, so did Nathan speak unto David.

## THANKING JEHOVAH

THEN David the king went in, and sat[13] before Jehovah; and he said, Who am I, O Lord Jehovah, and what is my house, that thou hast brought me thus far? And this was yet a small thing in thine eyes, O Lord Jehovah; but thou hast spoken also of thy servant's house for a great while to come. And what can David say more unto thee? for thou knowest thy servant, O Lord Jehovah. For thy word's sake, and according to thine own heart, hast thou wrought all this greatness, to make thy servant know it. Wherefore thou art great, O Jehovah God: for there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem unto himself for a people, and to make him a name, and to do great things for you, and terrible things for thy land, before thy people, whom thou redeemedst to thee out of Egypt, from the nations and their gods? And thou didst establish to thyself thy people Israel to be a people unto thee for ever; and thou, Jehovah, becamest their God. For thou, O Lord Jehovah, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

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[13] "Sat" — sitting on the heels is a posture of reverence in the East.

## EXTENDING THE KINGDOM

And after this it came to pass, that David smote the Philistines, and subdued them.

And he smote Moab, and the Moabites became servants to David, and brought tribute. [He smote also the Syrians, and dedicated unto Jehovah the silver and gold of all the nations which he subdued.]

## DAVID'S KINDNESS TO AN ENEMY

And David reigned over all Israel; and David executed justice and righteousness unto all his people.

And David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake? And there was of the house of Saul a servant whose name was Ziba, and they called him unto David; and the king said unto him, Art thou Ziba? And he said, Thy servant is he. And the king said, Is there not yet any of the house of Saul, that I may show the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, who is lame of his feet. And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, in Lo-debar. Then king David sent, and fetched him out of the house of Machir from Lo-debar. And Mephibosheth, the son of Jonathan, the son of Saul, came unto David, and fell on his face, and did obeisance. And David said, Mephibosheth. And he answered, Behold, thy servant! And David said unto him, Fear not; for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread[14] at my table continually. And he did obeisance, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?

Then the king called to Ziba, Saul's servant, and said unto him, All that pertained to Saul and to all his house have I given unto thy master's son. And thou shalt till the land for him, thou, and thy sons, and thy servants; and thou shalt bring in the fruits, that thy master's son may have bread to eat:[15] but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants. Then said Ziba unto the king, According to all that my lord the king commandeth his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons. And Mephibosheth had a young son, whose name was Mica. And all that dwelt in the house of Ziba were servants unto Mephibosheth. So Mephibosheth dwelt in Jerusalem; for he did eat continually at the king's table. And he was lame in both his feet.

## DAVID'S GREAT SIN

And it came to pass, at the return of the year,[16] at the time when kings go out to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried at Jerusalem.

And it came to pass at eventide, that David arose from off his bed,[17] and walked upon the roof[18] of the king's house: and from the roof he saw a woman bathing; and the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her.

And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

And David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. And it came to pass, when Joab kept watch upon the city, that he assigned Uriah unto the place where he knew that valiant men were. And the men of the city went out, and fought with Joab: and there fell some of the people, even of the servants of David; and Uriah the Hittite died also. Then Joab sent and told David all the things concerning the war.

So the messenger came and showed David all that Joab had sent him for. And the messenger said unto David, The men prevailed against us, and came out unto us into the field, and we were upon them even unto the entrance of the gate. And the shooters shot at thy servants from off the wall; and some of the king's servants are dead, and thy servant Uriah the Hittite is dead also. Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another; make thy battle more strong against the city, and overthrow it: and encourage thou him.

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[14] "Bread" = food.

[15] "That thy master's son may have bread to eat" = that thy master's son may have provision for a household suitable to his rank.

[16] "The return of the year" = the spring.

[17] "Arose from off his bed" — in the Orient it is customary to sleep or at least rest during the hot part of the day.

[18] "Roof" — the roofs of houses in the Orient are flat and surrounded by parapets and were used for many purposes.

And when the wife of Uriah heard that Uriah her husband was dead, she made lamentation for her husband. And when the mourning was past, David sent and took her home to his house, and she became his wife, and bare him a son. But the thing that David had done displeased Jehovah.

## NATHAN BRINGS DAVID A MESSAGE FROM JEHOVAH

And Jehovah sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As Jehovah liveth, the man that hath done this is worthy to die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Nathan said to David, Thou art the man. Wherefore hast thou despised the word of Jehovah, to do that which is evil in his sight? thou hast smitten Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thy house.

And David said unto Nathan, I have sinned against Jehovah. And Nathan said unto David, Jehovah also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of Jehovah to blaspheme, the child also that is born unto thee shall surely die. And Nathan departed unto his house.

And Jehovah struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and stood beside him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spake unto him, and he hearkened not unto our voice: how will he then vex himself,[19] if we tell him that the child is dead! But when David saw that his servants were whispering together, David perceived that the child was dead; and David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed[20] himself, and changed his apparel; and he came into the house of Jehovah, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who knoweth whether Jehovah will not be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he will not return to me.

## SOLOMON IS BORN

And David comforted Bath-sheba his wife, and she bare a son, and he called his name Solomon. And Jehovah loved him.

## THE REVOLT OF ABSALOM

Now in all Israel there was none to be so much praised as Absalom [the king's son] for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. And when he cut the hair of his head (now it was at every year's end that he cut it; because it was heavy on him, therefore he cut it); he weighed the hair of his head at two hundred shekels,[21] after the king's weight.

And it came to pass that Absalom prepared him a chariot and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate: and it was so, that, when any man had a suit which should come to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man who hath any suit or cause might come unto me, and I would do him justice! And it was so, that, when any man came nigh to do him obeisance, he put forth his hand, and took hold of him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

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[19] "Vex himself" = worry himself.

[20] "Anointed" — it is very important in a hot country to care for the skin after bathing.

[21] "Two hundred shekels" = about nine pounds.

And it came to pass that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto Jehovah, in Hebron. And the king said unto him, Go in peace. So he arose, and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom is king in Hebron. And with Absalom went two hundred men out of Jerusalem, that were invited, and went in their simplicity; and they knew not anything. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he was offering the sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom. And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for else none of us shall escape from Absalom: make speed to depart, lest he overtake us quickly, and bring down evil upon us, and smite the city with the edge of the sword. And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall choose. And the king went forth, and all his household after him, and they tarried in Beth-merhak.

## DAVID FLEES

And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

And, lo, Zadok also came, and all the Levites with him, bearing the ark of the covenant of God; and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favor in the eyes of Jehovah, he will bring me again, and show me both it, and his habitation: but if he say thus, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him. Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they abode there.

And David went up the mount of Olives, and wept as he went up; and he had his head covered,[22] and went bare-foot: and all the people that were with him covered every man his head, and they went up, weeping as they went up. And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Jehovah, I pray thee, turn the counsel of Ahithophel into foolishness. And it came to pass, that, when David was come to the top of the ascent,[23] where God was worshipped, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head. And David said unto him, If thou passest on with me, then thou wilt be a burden unto me: but if thou return to the city, and say unto Absalom, I will be thy servant, O King; as I have been thy father's servant in time past, so will I now be thy servant; then wilt thou defeat for me the counsel of Ahithophel. And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests. Behold, they have there with them their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son; and by them ye shall send unto me everything that ye shall hear. So Hushai, David's friend, came into the city; and Absalom came into Jerusalem.

## DAVID REFUSES TO BECOME ANGRY

And when king David came to Bahurim, behold, there came out thence a man of the family of the house of Saul, whose name was Shimei, the son of Gera; he came out, and cursed still as he came.

Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head. And David said to Abishai, and to all his servants, Behold, my son, seeketh my life: how much more may this Benjamite now do it? let him alone, and let him curse; for Jehovah hath bidden him. It may be that Jehovah will look on the wrong done unto me, and that Jehovah will requite me good for his cursing of me this day. So David and his men went by the way; and Shimei went along on the hillside over against him, and cursed as he went, and threw stones at him and cast dust.

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[22] "His head covered" — by wrapping it in a cloth as a sign of intense grief.

[23] "The ascent" = the road leading upward.

## PLOTS AND COUNTER-PLOTS

And Absalom, and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him. And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, Long live the king, Long live the king. And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not with thy friend? And Hushai said unto Absalom, Nay; but whom Jehovah, and this people, and all the men of Israel have chosen, his will I be, and with him will I abide. And again, whom should I serve? should I not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

Then said Absalom to Ahithophel, Give your counsel what we shall do. And the counsel of Archite also, and let us hear likewise what he as if a man inquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.

Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: and I will come upon him while he is weary and weak-handed, and will make him afraid; and all the people that are with him shall flee; and I will smite the king only; and I will bring back all the people unto thee. And the saying pleased Absalom well, and all the elders of Israel.

Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith. And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do after his saying? if not, speak thou. And Hushai said unto Absalom, The counsel that Ahithophel hath given this time is not good. Hushai said moreover, Thou knowest thy father and his men, that they are mighty men, and they are chafed in their minds, as a bear robbed of her whelps in the field; and thy father is a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them are fallen at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. And even he that is valiant, whose heart is as the heart of a lion, will utterly melt; for all Israel knoweth that thy father is a mighty man, and they that are with him are valiant men. But I counsel that all Israel be gathered together unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground; and of him and of all the men that are with him we will not leave so much as one. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there. And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For Jehovah had ordained to defeat the good counsel of Ahithophel, to the intent that Jehovah might bring evil upon Absalom.

Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled. Now therefore send quickly, and tell David, saying, Lodge not this night at the fords[24] of the wilderness, but by all means pass over; lest the king be swallowed up, and all the people that are with him. Now Jonathan and Ahimaaz were staying by En-rogel; and a maid-servant used to go and tell them; and they went and told king David: for they might not be seen to come into the city. But a lad saw them, and told Absalom: and they went both of them away quickly, and came to the house of a man in Bahurim, who had a well in his court;[25] and they went down thither. And the woman took and spread the covering over the well's mouth, and strewed bruised grain thereon; and nothing was known. And Absalom's servants came to the woman to the house; and they said, Where are Ahimaaz and Jonathan? And the woman said unto them, They are gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem.

And it came to pass, after they were departed, that they came up out of the well, and went and told king David; and they said unto David, Arise ye, and pass quickly over the water; for thus hath Ahithophel counselled against you. Then David arose, and all the people that were with him, and they passed over the Jordan: by the morning light there lacked not one of them that was not gone over the Jordan. And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home, unto his city, and set his house in order, and hanged himself; and he died, and was buried in the sepulchre of his father.

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[24] "At the fords" = where the Jordan is crossed.

[25] "A well in his court" — there were few springs in the district around Jerusalem, and the houses were generally provided with reservoirs for rain-water; when one of these was dry it could be used for concealment.

Then David came to Mahanaim. And Absalom passed over the Jordan, he and all the men of Israel with him. And Absalom set Amasa over the host instead of Joab. And Israel and Absalom encamped in the land of Gilead.

## THE DEATH OF ABSALOM

And David numbered [26] the people that were with him, and set captains of thousands and captains of hundreds over them. And David sent forth the people, a third part under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also. But the people said, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but thou art worth ten thousand of us; therefore now it is better that thou be ready to succor us out of the city. And the king said unto them, What seemeth you best I will do. And the king stood by the gate-side, and all the people went out by hundreds and by thousands. And the king commanded Joab and Abishai and Ittai, saying, Deal gently [27] for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

So the people went out into the field against Israel: and the battle was in the forest of Ephraim. And the people of Israel were smitten there before the servants of David, and there was a great slaughter there that day of twenty thousand men. For the battle was there spread over the face of all the country; and the forest devoured more people that day than the sword devoured.

And Absalom chanced to meet the servants of David. And Absalom was riding upon his mule, and the mule went under the thick boughs of a great oak, and his head caught hold [28] of the oak, and he was taken up between heaven and earth; and the mule that was under him went on. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanging in an oak. And Joab said unto the man that told him, And, behold, thou sawest it, and why didst thou not smite him there to the ground? and I would have given thee ten pieces of silver, and a girdle. And the man said unto Joab, Though I should receive a thousand pieces of silver in my hand, yet would I not put forth my hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. Otherwise if I had dealt falsely against his life (and there is no matter hid from the king), then thou thyself wouldest have set thyself against me. Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armor compassed about and smote Absalom, and slew him.

And Joab blew the trumpet, and the people returned from pursuing after Israel; for Joab held back the people. And they took Absalom, and cast him into the great pit in the forest, and raised over him a very great heap of stones: and all Israel fled every one to his tent.

Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that Jehovah hath avenged him of his enemies. And Joab said unto him, Thou shalt not be the bearer of tidings this day, but thou shalt bear tidings another day; but this day thou shalt bear no tidings, because the king's son is dead. Then said Joab to the Cushite, Go, tell the king what thou hast seen. And the Cushite bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab, But come what may, let me, I pray thee, also run after the Cushite. And Joab said, Wherefore wilt thou run, my son, seeing that thou wilt have no reward for the tidings? But come what may, said he, I will run. And he said unto him, Run. Then Ahimaaz ran by the way of the Plain, and outran the Cushite.

## VICTORY WITHOUT JOY

And Ahimaaz called, and said unto the king, All is well. And he bowed himself before the king with his face to the earth, and said, Blessed be Jehovah thy God, who hath delivered up the men that lifted up their hand against my lord the king. And the king said, Is it well with the young man Absalom? And Ahimaaz answered, When Joab sent the king's servant, even me thy servant, I saw a great tumult, but I knew not what it was. And the king said, Turn aside, and stand here. And he turned aside, and stood still.

And, behold, the Cushite came; and the Cushite said, Tidings for my lord the king; for Jehovah hath avenged thee this day of all them that rose up against thee. And the king said unto the Cushite, Is it well with the young man Absalom? And the Cushite answered, The enemies of my lord the king, and all that rise up against thee to do thee hurt, be as that young man is. And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would I had died for thee, O Absalom, my son, my son!

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[26] "Numbered" = mustered.

[27] "Deal gently" = do not slay.

[28] "His head caught hold" — his hair of which he was so proud became entangled in the branches.

And it was told Joab, Behold, the king weepeth and mourneth for Absalom. And the victory that day was turned into mourning unto all the people; for the people heard say that day, The king grieveth for his son. And the people gat them by stealth that day into the city, as people that are ashamed steal away when they flee in battle. And the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son! And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, who this day have saved thy life; in that thou lovest them that hate thee, and hatest them that love thee. For thou hast declared this day, that princes and servants are nought unto thee: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. Now therefore arise, go forth, and speak comfortably unto thy servants; for I swear by Jehovah, if thou go not forth, there will not tarry a man with thee this night: and that will be worse unto thee than all the evil that hath befallen thee from thy youth until now. Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king is sitting in the gate:[29] and all the people came before the king.

## DAVID BROUGHT BACK TO JERUSALEM

Now Israel had fled every man to his tent. And all the people were at strife throughout all the tribes of Israel, saying, The king delivered us out of the hand of our enemies, and he saved us out of the hand of the Philistines; and now he is fled out of the land from Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?

And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, to bring him to his house. Ye are my brethren, ye are my bone and my flesh: wherefore then are ye the last to bring back the king? And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent unto the king, saying, Return thou, and all thy servants. So the king returned, and came to the Jordan. And Judah came to Gilgal, to go to meet the king, to bring the king over the Jordan.

And Shimei the son of Gera, the Benjamite, who was of Bahurim, hasted and came down with the men of Judah to meet king David. And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went through the Jordan in the presence of the king. And there went over a ferry-boat[30] to bring over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, when he was come over the Jordan. And he said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned: therefore, behold, I am come this day the first of all the house of Joseph to go down to meet my lord the king.

## PARDONS

But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed Jehovah's anointed? And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel? And the king said unto Shimei, Thou shalt not die. And the king sware unto him.

And Mephibosheth the son of Saul came down to meet the king; and he had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came home in peace. And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth? And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go with the king; because thy servant is lame. And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes. For all my father's house were but dead men[31] before my lord the king; yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet that I should cry any more unto the king? And the king said unto him, Why speakest thou any more of thy matters? I say,[32] Thou and Ziba divide the land. And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come in peace unto his own house.

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[29] "The king is sitting in the gate" = the king has resumed his public duties.

[30] "A ferry-boat" = a raft.

[31] "Were but dead men" = were men doomed to death.

## REWARDED FOR FRIENDLINESS

And Barzillai the Gileadite came down from Rogelim; and he went over the Jordan with the king, to conduct him over the Jordan. Now Barzillai was a very aged man, even fourscore years old: and he had provided the king with sustenance while he lay at Mahanaim; for he was a very great man. And the king said unto Barzillai, Come thou over with me, and I will sustain thee with me in Jerusalem. And Barzillai said unto the king, How many are the days of the years of my life, that I should go up with the king unto Jerusalem? I am this day fourscore years old: can I discern between good and bad?[33] can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? Thy servant would but just go over the Jordan with the king: and why should the king recompense it me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, by the grave of my father and my mother. But behold, thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee. And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, that will I do for thee. And all the people went over the Jordan, and the king went over: and the king kissed Barzillai, and blessed him; and he returned unto his own place.

## SOLOMON ANOINTED KING

Now David was old and full of days; and he made Solomon his son king over Israel. And he gathered together all the princes of Israel, the princes of the tribes, and the captains of the companies that served the king by course, and the captains of thousands, and the captains of hundreds, and the rulers over all the substance and possessions of the king and of his sons, with the officers, and the mighty men, even all the mighty men of valor, unto Jerusalem. Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: as for me, it was in my heart to build a house of rest for the ark of the covenant of Jehovah, and for the footstool of our God;[34] and I had made ready for the building. But God said unto me, Thou shalt not build a house for my name, because thou art a man of war, and hast shed blood. Howbeit Jehovah, the God of Israel, chose me out of all the house of my father to be king over Israel for ever: for he hath chosen Judah to be prince; and in the house of Judah, the house of my father; and among the sons of my father he took pleasure in me to make me king over all Israel; and of all my sons (for Jehovah hath given me many sons),[35] he hath chosen Solomon my son to sit upon the throne of the kingdom of Jehovah over Israel. And he said unto me, Solomon thy son, he shall build my house and my courts; for I have chosen him to be my son, and I will be his father. And I will establish his kingdom for ever, if he be constant to do my commandments and mine ordinances, as at this day.

And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Take heed now; for Jehovah hath chosen thee to build a house for the sanctuary: be strong, and do it.

Then David gave to Solomon his son the pattern of all that he had by the Spirit,[36] for the courts of the house of Jehovah, and for all the chambers round about, for the treasuries of the house of God, and for the treasuries of the dedicated things.

And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed; for Jehovah God, even my God, is with thee; he will not fail thee, nor forsake thee, until all the work for the service of the house of Jehovah be finished.

## DAVID SPEAKS TO THE ASSEMBLY

And David the king said unto all the assembly, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great; for the palace is not for man, but for Jehovah God. Now I have prepared with all my might for the house of my God the gold for the things of gold, and the silver for the things of silver, and the brass for the things of brass, the iron for the things of iron, and wood for the things of wood; onyx stones, and stones to be set, stones for inlaid work, and of divers colors, and all manner of precious stones, and marble stones in abundance. Who then offereth willingly to consecrate himself this day unto Jehovah?

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[32] "I say" = I, the king, have said, and my command is to be obeyed without arguments.

[33] "Between good and bad" = between what gives pleasure and what does not.

[34] "The footstool of our God" = the ark; so described because the glory of Jehovah was enthroned between the cherubim above it.

[35] "Many sons" — David had nineteen sons.

[36] "Pattern of all that he had by the Spirit" = directions for all as they had been revealed to him by the Divine Spirit.

Then the princes of the fathers' houses, and the princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the king's work, offered willingly. Then the people rejoiced, for that they offered willingly, because with a perfect heart they offered willingly to Jehovah: and David the king also rejoiced with great joy.

Wherefore David blessed Jehovah before all the assembly; and David said, Blessed be thou, O Jehovah, the God of Israel our father, for ever and ever. Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth is thine; thine is the kingdom, O Jehovah, and thou art exalted as head above all. Both riches and honor come of thee, and thou rulest over all; and in thy hand is power and might; and in thy hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers [37] before thee, and sojourners, as all our fathers were: our days on the earth are as a shadow, and there is no abiding. O Jehovah our God, all this store that we have prepared to build thee a house for thy holy name cometh of thy hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things: and now have I seen with joy thy people, that are present here, offer willingly unto thee. O Jehovah, the God of Abraham, of Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee; and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for which I have made provision.

And David said to all the assembly, Now bless Jehovah your God. And all the assembly blessed Jehovah, the God of their fathers, and bowed down their heads, and worshipped [38] Jehovah, and the king. And they sacrificed sacrifices unto Jehovah, and offered burnt-offerings unto Jehovah, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel, and did eat and drink before Jehovah on that day with great gladness.

And they made Solomon the son of David king, and anointed him unto Jehovah to be prince, and Zadok to be priest. Then Solomon sat on the throne of Jehovah as king instead of David his father, and prospered; and all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king. And Jehovah magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.

## THE DEATH OF DAVID

Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I am going the way of all the earth: be thou strong therefore, and show thyself a man; [39] and keep the charge of Jehovah thy God, to walk in his ways, to keep his statutes,[40] and his commandments,[41] and his ordinances,[42] and his testimonies,[43] according to that which is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself; that Jehovah may establish his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

And David slept with his fathers, and was buried in the city of David.[44] And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. And Solomon sat upon the throne of David his father; and his kingdom was established greatly.

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[37] "Strangers" — that is, we have no right or property of our own, but are subject to the Divine pleasure.

[38] "Worshipped" = reverenced.

[39] "Show thyself a man" = act with manly energy and wisdom.

[40] "Statutes" = ceremonial laws.

[41] "Commandments" = moral laws.

[42] "Ordinances" = civil laws.

[43] "Testimonies" = laws for special services in memorial of Jehovah's dealings with the people.

[44] "City of David" = stronghold of Zion (near Jerusalem).

# THE STORY OF KING SOLOMON

*I Kings 3 to 11*

## SOLOMON CHOOSES WISDOM

And Solomon loved Jehovah, walking in the statutes of David his father: only he sacrificed and burnt incense in the high places.

And the king went to Gibeon to sacrifice there;[1] for that was the great high place:[2] a thousand burnt-offerings did Solomon offer upon that altar. In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, Ask what I shall give thee. And Solomon said, Thou hast showed unto thy servant David my father great loving-kindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great loving-kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Jehovah my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in.[3] And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?

And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern justice; behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like unto thee, all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke; and, behold, it was a dream: and he came to Jerusalem, and stood before the ark of the covenant of Jehovah, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

## SOLOMON'S JUDGMENT

Then there came two women unto the king, and stood before him. And the one woman said, Oh, my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after I was delivered, that this woman was delivered also; and we were together; there was no stranger[4] with us in the house, save we two in the house. And this woman's child died in the night, because she lay upon it. And she arose at midnight, and took my son from beside me, while thy handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose my child was dead; but when I had looked at it in the morning, behold, it was not my son. And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Fetch me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king, for her heart yearned over her son, and she said, Oh, my lord, give her the living child, and in no wise slay it. But the other said, It shall be neither mine nor thine; divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do justice.

## EXTENT OF SOLOMON'S EMPIRE

And Solomon ruled over all the kingdoms from the River[5] unto the land of the Philistines, and unto the border of Egypt: they brought tribute, and served Solomon all the days of his life. And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon.

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[1] "To sacrifice there" — this was a public act to express gratitude for the establishment of the new government and to ask Jehovah to continue his protection and blessing.

[2] "The great high place" — so called, to distinguish it from the other high places of worship because the Tent of meeting was here.

[3] "To go out or come in" = to do things.

[4] "Stranger" = witness.

[5] "The River" = the Euphrates.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart,[6] even as the sand that is on the sea-shore. And Solomon's wisdom excelled the wisdom of all the children of the east,[7] and all the wisdom of Egypt. For he was wiser than all men; and his fame was in all the nations round about. And he spake three thousand proverbs; and his songs were a thousand and five. And he spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of birds, and of creeping things, and of fishes. And there came of all peoples to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom.

## THE BUILDING OF THE TEMPLE

And Hiram king of Tyre[8] sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David. And Solomon sent to Hiram, saying, Thou knowest how that David my father could not build a house for the name of Jehovah his God for the wars which were about him on every side, until Jehovah put them under the soles of his feet. But now Jehovah my God hath given me rest on every side; there is neither adversary, nor evil occurrence. And, behold, I purpose to build a house for the name of Jehovah my God, as Jehovah spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build the house for my name. Now therefore command thou that they cut me cedar-trees out of Lebanon; and my servants shall be with thy servants; and I will give thee hire for thy servants according to all that thou shalt say: for thou knowest that there is not among us any that knoweth how to cut timber like unto the Sidonians.

## THE KING OF TYRE HELPS

And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be Jehovah this day, who hath given unto David a wise son over this great people. And Hiram sent to Solomon, saying, I have heard the message which thou hast sent unto me: I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea; and I will make them into rafts to go by sea unto the place that thou shalt appoint me, and will cause them to be broken up there, and thou shalt receive them; and thou shalt accomplish my desire, in giving food for my household. So Hiram gave Solomon timber of cedar and timber of fir according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, and two months at home: and Adoniram was over the men subject to taskwork. And Solomon had threescore and ten thousand that bare burdens,[9] and fourscore thousand that were hewers in the mountains; besides Solomon's chief officers that were over the work, three thousand and three hundred, who bare rule over the people that wrought in the work. And the king commanded, and they hewed out great stones, costly stones, to lay the foundation of the house[10] with wrought stone. And Solomon's builders and Hiram's builders and the Gebalites did fashion them, and prepared the timber and the stones to build the house.

And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv, which is the second month,[11] that he began to build the house of Jehovah.

## BUILDING WITHOUT NOISE

And the house, when it was in building, was built of stone made ready at the quarry; and there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building. So he built the house, and finished it; and he covered the house with beams and planks of cedar. And there was cedar on the house within, carved

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[6] "Largeness of heart" = great powers of mind.

[7] "Children of the east" = the Arabian tribes.

[8] "Tyre" = see note on page 190.

[9] "That bare burdens" — these were not Israelites, but persons belonging to conquered nations.

[10] "Foundation of the house" — in order to obtain sufficient space for the numerous courts and apartments, Solomon enlarged the area of the summit of the mount by raising a lofty terrace of great extent from the valley beneath.

[11] "Second month" = the month of Ziv or Iyar, which would be about April 21 to May 21 on our calendar.

THE JUDGMENT OF SOLOMON
From a painting by Gustave Doré

with knops[12] and open flowers: all was cedar; there was no stone seen. And he prepared an oracle in the midst of the house within, to set there the ark of the covenant of Jehovah. And the whole house he overlaid with gold, until all the house was finished: also the whole altar that belonged to the oracle he overlaid with gold.

And in the oracle he made two cherubim of olive-wood, each ten cubits[13] high. And he set the cherubim within the inner house; and the wings of the cherubim were stretched forth, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubim with gold.

And he carved all the walls of the house round about with carved figures of cherubim and palm-trees and open flowers, within and without. And the floor of the house he overlaid with gold, within and without. And he built the inner court with three courses of hewn stone, and a course of cedar beams.

In the fourth year[14] was the foundation of the house of Jehovah laid, in the month Ziv. And in the eleventh year,[14] in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

## THE SKILL OF HIRAM OF TYRE

And king Solomon sent and fetched Hiram out of Tyre. He was the son of a widow of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding and skill, to work all works in brass. And he came to king Solomon, and wrought all his work. For he fashioned the two pillars of brass, eighteen cubits[15] high apiece: and a line of twelve cubits[16] compassed either of them about. And he set up the pillars at the porch of the temple.

And he made the molten sea. It stood upon

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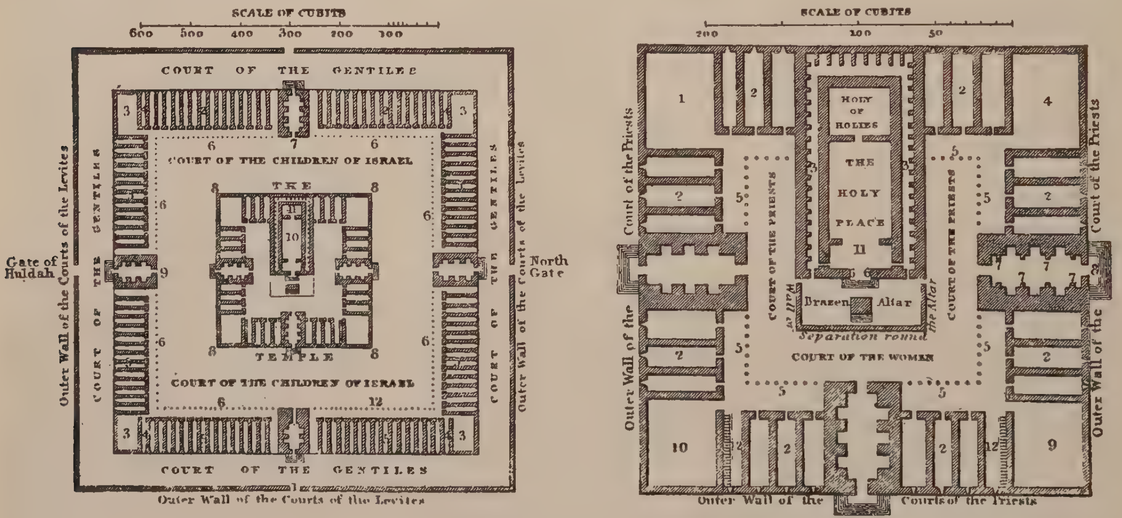
[12] "Knops" = gourds.

[13] "Ten cubits" = about 15 feet.

[14] "Fourth year" and "Eleventh year" = of King Solomon's reign.

[15] "Eighteen cubits" = about 26 feet.

[16] "Twelve cubits" = about 17½ feet.



PLAN OF SOLOMON'S TEMPLE

1. Shushan Gate
2. Parbar
3. Apartments of the Levites
4. The Stairs leading to the Upper Chambers
5. Chambers round the Court of Israel
6. Galleries supported by Pillars
7. Gate of Parbar
8. The Outer Wall of the Court of the Priests
9. Cattle Gate
10. The Holy Place
11. The Holy of Holies
12. Solomon's Porch

1. Oil and Wine House
2. Chambers for the Guards, Singers and Priests
3. Small Apartments round the Temple where the Necessaries were kept
4. The Lepers' Rooms
5. Pillars supporting the Galleries
6. The two Pillars at the Entrance of the Temple called Boas and Jachin
7. Stones on which the Beasts were killed for Burnt and other Offerings
8. The North Gate and Porch
9. Wood House. Here the Wood was wormed and prepared
10. The Nazarites Room
11. The Outer Court
12. The Stairs leading to the Upper Apartments

twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward. And it was a handbreadth thick; and the brim thereof was wrought like the brim of a cup, like the flower of a lily: it held two thousand baths.[17]

And Hiram made the lavers, and the shovels, and the basins. In the plain of the Jordan did the king cast them, in the clay ground between Succoth and Zarethan. And Solomon left all the vessels unweighed because they were exceeding many: the weight of the brass could not be found out.

And Solomon made all the vessels that were in the house of Jehovah: the golden altar, and the table whereupon the showbread was, of gold; and the candlesticks, five on the right side, and five on the left, before the oracle, of pure gold; and the flowers, and the lamps, and the tongs, of gold; and the cups, and the snuffers, and the basins, and the spoons, and the firepans, of pure gold; and the hinges, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple, of gold.

Thus all the work that king Solomon wrought in the house of Jehovah was finished. And Solomon brought in the things which David his father had dedicated, even the silver, and the gold, and the vessels, and put them in the treasuries of the house of Jehovah.

## THE DEDICATION OF THE TEMPLE

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto king Solomon in Jerusalem, to bring up the ark of the covenant of Jehovah out of the city of David, which is Zion. And all the men of Israel assembled themselves unto king Solomon at the feast, in the month Ethanim, which is the seventh month.[18] And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of Jehovah, and the tent of meeting, and all the holy vessels that were in the Tent; even these did the priests and the Levites bring up. And king Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be counted nor numbered for multitude. And the priests brought in the ark of the covenant of Jehovah unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim. For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. There was nothing in the ark save the two tables of stone which Moses put there at Horeb, when Jehovah made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass, when the priests were come out of the holy place, that the cloud[19] filled the house of Jehovah, so that the priests could not stand to minister by reason of the cloud; for the glory of Jehovah filled the house of Jehovah.

## SOLOMON'S HYMN OF DEDICATION

Then spake Solomon, Jehovah hath said that he would dwell in the thick darkness. I have surely built thee a house of habitation, a place for thee to dwell in for ever. And the king turned his face about, and blessed all the assembly of Israel: and all the assembly of Israel stood. And he said, Blessed be Jehovah, the God of Israel, who spake with his mouth unto David my father, and hath with his hand fulfilled it, saying, Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that my name might be there; but I chose David to be over my people Israel. Now it was in the heart of David my father to build a house for the name of Jehovah, the God of Israel. But Jehovah said unto David my father, Whereas it was in thy heart to build a house for my name, thou didst well that it was in thy heart: nevertheless thou shalt not build the house; but thy son he shall build the house for my name. And Jehovah hath established his word that he spake; for I am risen up in the room of David my father, and sit on the throne of Israel, as Jehovah promised, and have built the house for the name of Jehovah, the God of Israel. And there have I set a place for the ark, wherein is the covenant of Jehovah, which he made with our fathers, when he brought them out of the land of Egypt.

## SOLOMON'S PRAYER OF DEDICATION

And Solomon stood before the altar of Jehovah in the presence of all the assembly of Israel, and spread forth his hands toward heaven; and he said, O Jehovah, the God of Israel, there is no God like thee, in heaven above, or on earth beneath; who keepest covenant and loving-kindness with thy servants, that walk before thee with all their heart; who hast kept with thy servant David my father that which thou didst promise him: yea, thou spakest with thy mouth, and hast fulfilled it with thy hand, as it is this day.

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[17] "Two thousand baths" = about 15,000 gallons.

[18] "Seventh month" = the month of Ethanim or Tishin, which would be about September 21 to October 21 of our calendar.

[19] "The cloud" = the symbol of Jehovah's presence.

But will God in very deed dwell on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded! Yet have thou respect unto the prayer of thy servant, and to his supplication, O Jehovah my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee this day; that thine eyes may be opened toward this house night and day, even toward the place whereof thou hast said, My name shall be there; to hearken unto the prayer which thy servant shall pray toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: yea, hear thou in heaven thy dwelling-place; and when thou hearest, forgive.

If a man sin against his neighbor, and an oath be laid upon him to cause him to swear, and he come and swear before thine altar in this house; then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his own head, and justifying the righteous, to give him according to his righteousness.

When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain upon thy land, which thou hast given to thy people for an inheritance.

If there be in the land famine, if there be pestilence, if there be blasting or mildew, locust or caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Israel, who shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear thou in heaven thy dwelling-place, and forgive, and do, and render unto every man according to all his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;) that they may fear thee all the days that they live in the land which thou gavest unto our fathers.

Moreover concerning the foreigner, that is not of thy people Israel, when he shall come out of a far country for thy name's sake (for they shall hear of thy great name, and of thy mighty hand, and of thine outstretched arm); when he shall come and pray toward this house; hear thou in heaven thy dwelling-place, and do according to all that the foreigner calleth to thee for; that all the peoples of the earth may know thy name, to fear thee, as doth thy people Israel, and that they may know that this house which I have built is called by thy name.

If thy people go out to battle against their enemy, by whatsoever way thou shalt send them, and they pray unto Jehovah toward the city which thou hast chosen, and toward the house which I have built for thy name; then hear thou in heaven their prayer and their supplication, and maintain their cause.

If they sin against thee (for there is no man that sinneth not), and thou be angry with them, and deliver them to the enemy, so that they carry them away captive unto the land of the enemy, far off or near; yet if they shall bethink themselves in the land whither they are carried captive, and turn again, and make supplication unto thee in the land of them that carried them captive, saying, We have sinned, and have done perversely, we have dealt wickedly; if they return unto thee with all their heart and with all their soul in the land of their enemies, who carried them captive, and pray unto thee toward their land, which thou gavest their fathers, the city which thou hast chosen, and the house which I have built for thy name: then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause; and forgive thy people who have sinned against thee, and all their transgressions wherein they have transgressed against thee; and give them compassion before those who carried them captive, that they may have compassion on them (for they are thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron); that thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them whensoever they cry unto thee. For thou didst separate them from among all the peoples of the earth, to be thine inheritance, as thou spakest by Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord Jehovah.

## SOLOMON BLESSES THE PEOPLE

And it was so, that, when Solomon had made an end of praying all this prayer and supplication unto Jehovah, he arose from before the altar of Jehovah, from kneeling on his knees with his hands spread forth toward heaven. And he stood, and blessed all the assembly of Israel with a loud voice, saying, Blessed be Jehovah, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by Moses his servant. Jehovah our God be with us, as he was with our fathers: let him not leave us, nor forsake us; that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his ordinances, which he commanded our fathers. And let these my words, wherewith I have made supplication before Jehovah, be nigh unto Jehovah our God day and night, that he maintain the cause of his servant, and the cause of his people Israel, as every day shall require; that all the peoples of the earth may know that Jehovah, he is God; there is none else. Let your heart therefore be perfect with Jehovah our God, to walk in his statutes, and to keep his commandments, as at this day.

KING SOLOMON
From a drawing by E. M. Lilien

And the king, and all Israel with him, offered sacrifice before Jehovah. And Solomon offered for the sacrifice of peace-offerings, which he offered unto Jehovah, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of Jehovah.

## THE QUEEN OF SHEBA VISITS SOLOMON

And when the queen of Sheba heard of the fame of Solomon concerning the name of Jehovah, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not anything hid from the king which he told her not. And when the queen of Sheba had seen all the wisdom of Solomon, and the house that he had built, and the food of his table, and the sitting of his servants,[20] and the attendance of his ministers,[21] and their apparel, and his cupbearers, and his ascent[22] by which he went up unto the house of Jehovah; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thine acts, and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me; thy wisdom and prosperity exceed the fame which I heard. Happy are thy men, happy are these thy servants, that stand continually before thee, and that hear thy wisdom. Blessed be Jehovah thy God, who delighted in thee, to set thee on the throne of Israel: because Jehovah loved Israel for ever, therefore made he thee king, to do justice and righteousness.

And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So she turned, and went to her own land, she and her servants.

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[20] "Servants" = ministers of State.
[21] "Ministers" = the attendants of the palace.
[22] "Ascent" = avenue.

THE QUEEN OF SHEBA'S VISIT TO SOLOMON
From a painting by P. P. Rubens

## SOLOMON'S RICHES

Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, besides that which the traders brought, and the traffic of the merchants, and of all the kings of the mingled people, and of the governors of the country. And king Solomon made two hundred bucklers [23] of beaten gold; six hundred shekels [24] of gold went to one buckler. And he made three hundred shields of beaten gold; three pounds of gold went to one shield: and the king put them in the house of the forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with the finest gold. There were six steps to the throne, and the top of the throne was round behind; and there were stays [25] on either side by the place of the seat, and two lions standing beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom. And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was nothing accounted of in the days of Solomon. For the king had at sea a navy of Tarshish [26] with the navy of Hiram: once every three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.

So king Solomon exceeded all the kings of the earth in riches and in wisdom. And all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his tribute, vessels of silver, and vessels of gold, and raiment, and armor, and spices, horses, and mules, a rate year by year.

And Solomon gathered together chariots and

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[23] "Bucklers" = a kind of shield.

[24] "Six hundred shekels" = about 22¼ pounds.

[25] "Stays" = arms.

[26] "Navy of Tarshish" = navy of large vessels built for long voyage.

BRINGING TRIBUTE TO SOLOMON

horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, that he bestowed in the chariot cities, and with the king at Jerusalem. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore-trees that are in the lowland, for abundance. And the horses which Solomon had were brought out of Egypt; and the king's merchants received them in droves, each drove at a price.

### SOLOMON'S FAULTS AND SINS

Now king Solomon loved many foreign women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with Jehovah his God, as was the heart of David his father. And Solomon did that which was evil in the sight of Jehovah, and went not fully after Jehovah, as did David his father.

And Jehovah was angry with Solomon, because his heart was turned away from Jehovah, the God of Israel, who had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which Jehovah commanded. Wherefore Jehovah said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but I will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen.

### JEROBOAM'S RISE IN POWER

AND Jehovah raised up [adversaries] unto Solomon. And Jeroboam the son of Nebat, an Ephraimite of Zeredah, a servant of Solomon, he also lifted up his hand against the king. And the man Jeroboam was a mighty man of valor; and Solomon saw the young man that he was industrious, and he gave him charge over all the labor of the house of Joseph. And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way;[27] now Ahijah had clad himself with a new garment; and they two were alone in the field. And Ahijah laid hold of the new garment that was on him, and rent it in twelve pieces. And he said to Jeroboam, Take thee ten pieces; for thus saith Jehovah, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee. Howbeit I will not take the whole kingdom out of his hand; but I will make him prince all the days of his life, for David my servant's sake whom I chose, who kept my commandments and my statutes; but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe,[28] that David my servant may have a lamp alway before me in Jerusalem, the city which I have chosen me to put my name there. And I will take thee, and thou shalt reign according to all that my soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in mine eyes, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and will build thee a sure house, as I built for David, and will give Israel unto thee. And I will for this afflict the seed of David, but not for ever. Solomon sought therefore to kill Jeroboam; but Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

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[27] "Found him in the way" = met him on the road.

## THE DEATH OF SOLOMON

And the time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

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[28] "One tribe" — ten tribes from twelve tribes would leave two, but Simeon was so closely bound to Judah as to be considered one with it.

# THE DIVIDED KINGDOMS

## THE REVOLT OF THE TEN TRIBES

*I Kings 12 and 14*

And Rehoboam went to Shechem:[1] for all Israel were come to Shechem to make him king. And it came to pass, when Jeroboam the son of Nebat heard of it (for he was yet in Egypt, whither he had fled from the presence of king Solomon, and Jeroboam dwelt in Egypt, and they sent and called him), that Jeroboam and all the assembly of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. And he said unto them, Depart yet for three days, then come again to me. And the people departed.

### SEEKING ADVICE

And king Rehoboam took counsel with the old men, that had stood before[2] Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people? And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever. But he forsook the counsel of the old men which they had given him, and took counsel with the young men that were grown up with him, that stood before him. And he said unto them, What counsel give ye, that we may return answer to this people, who have spoken to me, saying, Make the yoke that thy father did put upon us lighter? And the young men that were grown up with him spake unto him, saying, Thus shalt thou say unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou speak unto them, My little finger is thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.[3]

### REHOBOAM'S MISTAKE

So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come to me again the third day. And the king answered the people roughly, and forsook the counsel of the old men which they had given him, and spake to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions. So the king hearkened not unto the people.

### THE REVOLT

And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David?[4] neither have we inheritance in the son of Jesse:[5] to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent Adoram, who was over the men subject to taskwork; and all Israel stoned him to death with stones. And king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. So Israel rebelled against the house of David. And it came to pass, when all Israel heard that Jeroboam was returned, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

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[1] "Shechem" — this was the meeting place for the ten tribes.

[2] "That had stood before" = had been the chief counsellors and officers of.

[3] "Scorpions" = a long and heavy whip with several ends, armed with numerous knots and spikes of metal.

[4] "What portion have we in David" — he is not of our tribes, and therefore we owe him nothing.

[5] "Inheritance in the son of Jesse" = Rehoboam is nothing to us.

And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, and the tribe of Benjamin, a hundred and fourscore thousand chosen men, that were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of God came unto Shemaiah the man of God, saying, Speak unto Rehoboam the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the rest of the people, saying, Thus saith Jehovah, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is of me.[6] So they hearkened unto the word of Jehovah, and returned and went their way, according to the word of Jehovah.

### JEROBOAM REVIVES IDOLATRY

THEN Jeroboam built Shechem[7] in the hill-country of Ephraim, and dwelt therein; and he went out from thence, and built Penuel. And Jeroboam said in his heart, Now will the kingdom return to the house of David: if this people go up to offer sacrifices in the house of Jehovah at Jerusalem, then will the heart of this people turn again unto their lord, even unto Rehoboam king of Judah; and they will kill me, and return to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold; and he said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Beth-el, and the other put he in Dan. And this thing became a sin; for the people went to worship before the one, even unto Dan. And he made houses of high places, and made priests from among all the people, that were not of the sons of Levi.

And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

## THE STORY OF THREE KINGS OF JUDAH

*I Kings 14 and 15*

AND Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which Jehovah had chosen out of all the tribes of Israel, to put his name there. And Judah did that which was evil in the sight of Jehovah, and they provoked him to jealousy with their sins which they committed, above all that their fathers had done.

And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem; and he took away the treasures of the house of Jehovah, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.

And there was war between Rehoboam and Jeroboam continually. And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And Abijam his son reigned in his stead.

Now in the eighteenth year of king Jeroboam the son of Nebat began Abijam to reign over Judah. Three years reigned he in Jerusalem. And he walked in all the sins of his father, which he had done before him; and his heart was not perfect with Jehovah his God, as the heart of David his father. Nevertheless for David's sake did Jehovah his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem; because David did that which was right in the eyes of Jehovah, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

And in the twentieth year of Jeroboam king of Israel began Asa to reign over Judah. And forty and one years reigned he in Jerusalem. And Asa did that which was right in the eyes of Jehovah, as did David his father. And Asa slept with his fathers, and was buried with his fathers in the city of David; and Jehoshaphat his son reigned in his stead.

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[6] "Is of me" = has my approval.

[7] "Built Shechem" = made it the capital of Israel.

# ELIJAH, THE MAN OF COURAGE

*I Kings 17 and 18*

## FED BY THE RAVENS

AND Elijah the Tishbite, who was of the sojourners of Gilead, said unto Ahab [the king of Israel], As Jehovah liveth, before whom I stand, there shall not be dew nor rain[1] these years, but according to my word. And the word of Jehovah came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before the Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of Jehovah; for he went and dwelt by the brook Cherith, that is before the Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there was no rain in the land.

## ELIJAH AND THE WIDOW OF ZAREPHATH

AND the word of Jehovah came unto him, saying, Arise, get thee to Zarephath, which belongeth to Sidon, and dwell there: behold, I have commanded a widow there to sustain thee. So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow was there gathering sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thy hand. And she said, As Jehovah thy God liveth, I have not a cake, but a handful of meal in the jar, and a little oil in the cruse: and, behold, I am gathering two[2] sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son. For thus saith Jehovah, the God of Israel, The jar of meal shall not waste, neither shall the cruse of oil fail, until the day that Jehovah sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. The jar of meal wasted not, neither did the cruse of oil fail, according to the word of Jehovah, which he spake by Elijah.

## SICKNESS, DEATH, AND LIFE AGAIN

AND it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? thou art come unto me to bring my sin to remembrance, and to slay my son! And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into the chamber, where he abode, and laid him upon his own bed. And he cried unto Jehovah, and

THE RESTORING OF THE WIDOW'S SON
From a painting by Wenzel de Brozik

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[1] "There shall not be dew nor rain" — this would cause a famine.
[2] "Two" = a few.

"THEN THE FIRE OF JEHOVAH FELL, AND CONSUMED THE BURNT-OFFERING"
From a painting by Wenzel de Brozik

said, O Jehovah my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto Jehovah, and said, O Jehovah my God, I pray thee, let this child's soul come into him again. And Jehovah hearkened unto the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother; and Elijah said, See, thy son liveth. And the woman said to Elijah, Now I know that thou art a man of God, and that the word of Jehovah in thy mouth is truth.

## ELIJAH AND THE PROPHETS OF BAAL

And it came to pass after many days, that the word of Jehovah came to Elijah, in the third year,[3] saying, Go, show thyself unto Ahab; and I will send rain upon the earth. And Elijah went to show himself unto Ahab. And the famine was sore in Samaria. And Ahab called Obadiah, who was over the household. (Now Obadiah feared Jehovah greatly: for it was so, when Jezebel cut off the prophets of Jehovah, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, Go through the land, unto all the fountains of water, and unto all the brooks: peradventure we may find grass and save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Is it thou, my lord Elijah? And he answered him, It is I: go, tell thy lord, Behold, Elijah is here. And he said, Wherein have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As Jehovah thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not here, he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it will come to pass, as soon as I am gone from thee, that the Spirit of Jehovah will carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he will slay me: but I thy servant fear Jehovah from my youth. Was it not told my lord what I did when Jezebel slew the prophets of Jehovah, how I hid a hundred men of Jehovah's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here; and he will slay me. And Elijah said, As Jehovah of hosts liveth, before whom I stand, I will surely show myself unto him to-day.

So Obadiah went to meet Ahab, and told him;

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[3] "In the third year" = the third year of Elijah's stay at Zarephath and the fourth year of the famine, which lasted three years and six months.

and Ahab went to meet Elijah. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Is it thou, thou troubler of Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed the Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, that eat at Jezebel's table.

So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came near unto all the people, and said, How long go ye limping between the two sides?[4] if Jehovah be God, follow him; but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, am left a prophet of Jehovah; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will dress the other bullock, and lay it on the wood, and put no fire under. And call ye on the name of your god, and I will call on the name of Jehovah: and the God that answereth by fire,[5] let him be God. And all the people answered and said, It is well spoken.

And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your god, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped about the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god: either he is musing, or he is gone aside, or he is on a journey, or peradventure he sleepeth and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them. And it was so, when midday was past, that they prophesied[6] until the time of the offering of the evening oblation; but there was neither voice, nor any to answer, nor any that regarded.

## ELIJAH REPAIRS THE ALTAR OF JEHOVAH

And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of Jehovah that was thrown down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, Israel shall be thy name. And with the stones he built an altar in the name of Jehovah; and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four jars with water, and pour it on the burnt-offering, and on the wood. And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening oblation, that Elijah the prophet came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and that thou hast turned their heart back again.

MOUNT CARMEL

## THE FIRE OF JEHOVAH

Then the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, Jehovah,

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[4] "Go limping between the two sides" = hesitate between two decisions. While the people were worshipping the Baalim, they had not formally renounced Jehovah.

[5] "Answereth by fire" — the god worshipped by the prophets of Baal was represented by the sun, the active principle of heat; so this proposal was fair to them.

[6] "Prophesied" = raved.

ELIJAH RUNNING BEFORE AHAB
From a painting by Andrew C. Gow

he is God; Jehovah, he is God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there.

## A CLOUD NO BIGGER THAN A MAN'S HAND

And Elijah said unto Ahab, Get thee up, eat and drink; for there is the sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he bowed himself down upon the earth, and put his face between his knees. And he said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a cloud out of the sea, as small as a man's hand. And he said, Go up, say unto Ahab, Make ready thy chariot, and get thee down, that the rain stop thee not. And it came to pass in a little while, that the heavens grew black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel: and the hand of Jehovah was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

# THE STILL SMALL VOICE

*I Kings 19 and 20*

And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time. And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he requested for himself that he might die, and said, It is enough; now, O Jehovah, take away my life; for I am not better than my fathers. And he lay down and slept under a juniper-tree; and, behold, an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was at his head a cake baken on the coals, and a cruse of water. And he did eat and drink, and laid him down again. And the angel of Jehovah came again the second time, and touched him, and said, Arise and eat, because the journey is too great for thee.

And he arose, and did eat and drink, and went in the strength of that food forty days and forty nights unto Horeb the mount of God.

And he came thither unto a cave, and lodged there; and, behold, the word of Jehovah came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake; but Jehovah was not in the earthquake: and after the earthquake a fire; but Jehovah was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

And Jehovah said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria; and Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth from the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay. Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal and every mouth which hath not kissed him.

## ELISHA CALLED TO SERVICE

So he departed thence, and found Elisha the son of Shaphat, who was plowing, with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed over unto him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again; for what have I done to thee? And he returned from following him, and took the yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen,[1] and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

## BEN-HADAD INVADES ISRAEL

And Ben-hadad the king of Syria gathered all his host together; and there were thirty and two kings with him, and horses and chariots: and he went up and besieged Samaria, and fought against it. And he sent messengers to Ahab king of Israel, into the city, and said unto him, Thus saith Ben-hadad, Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine. And the king of Israel answered and said, It is according to thy saying, my lord, O king; I am thine, and all that I have. And the messengers came again, and said, Thus speaketh Ben-hadad, saying, I sent indeed unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; but I will send my servants unto thee to-morrow about this time, and they shall search thy house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away.

ELIJAH IN THE WILDERNESS
From a painting by Lord Leighton

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[1] "Boiled their flesh with the instruments of the oxen" = boiled their flesh over a fire made of the yokes and plows.

Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not. And all the elders and all the people said unto him, Hearken thou not, neither consent.

And, behold, a prophet came near unto Ahab king of Israel, and said, Thus saith Jehovah, Hast thou seen all this great multitude? behold, I will deliver it into thy hand this day; and thou shalt know that I am Jehovah. And Ahab said, By whom? And he said, Thus saith Jehovah, By the young men of the princes of the provinces. Then he said, Who shall begin the battle? And he answered, Thou. Then he mustered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he mustered all the people, even all the children of Israel, being seven thousand.

So these went out of the city, the young men of the princes of the provinces, and the army which followed them. And they slew every one his man; and the Syrians fled, and Israel pursued them: and Ben-hadad the king of Syria escaped on a horse with horsemen. And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

## NABOTH'S VINEYARD

*I Kings 21*

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it: or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, Jehovah forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

AHAB AND NABOTH
From a painting by T. M. Rooke

### JEZEBEL'S PLOT AGAINST NABOTH

But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thy heart be merry: I will give thee the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, and that dwelt with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: and set two men, base fellows, before him, and let them bear witness against him, saying, Thou didst curse God and the king. And then carry him out, and stone him to death.

And the men of his city, even the elders and the nobles who dwelt in his city, did as Jezebel had sent unto them, according as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And the two men, the base fellows, came in and sat before him: and the base fellows bare witness against him, even against Naboth, in the presence of the people, saying, Naboth did curse God and the king. Then they carried him forth out of the city, and stoned him to death with stones. Then they sent to Jezebel, saying, Naboth is stoned, and is dead. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money; for Naboth is not alive, but dead. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

### ELIJAH DENOUNCES AHAB

AND the word of Jehovah came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, who dwelleth in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it. And thou shalt speak unto him, saying, Thus saith Jehovah, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith Jehovah, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee, because thou hast sold thyself to do that which is evil in the sight of Jehovah. Behold, I will bring evil upon thee, and will utterly sweep thee away and will cut off from Ahab every man-child; and I will make thy house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah for the provocation wherewith thou hast provoked me to anger, and hast made Israel to sin. And of Jezebel also spake Jehovah, saying, The dogs shall eat Jezebel by the rampart of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the birds of the heavens eat.

AHAB AND JEZEBEL
From a painting by T. M. Rooke

And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.[1] And the word of Jehovah came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days; but in his son's day will I bring the evil upon his house.

## JEHOSHAPHAT, KING OF JUDAH

*I Kings 22*

AND they continued three years without war between Syria and Israel. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said unto his servants, Know ye that Ramoth-gilead is ours, and we are still, and take it not out of the hand of the king of Syria? And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.

And the king of Israel said unto Jehoshaphat, I will disguise myself, and go into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle. Now

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[1] "Went softly" = behaved humbly and carefully.

ELIJAH, AHAB, AND JEZEBEL IN NABOTH'S VINEYARD
From a painting by T. M. Rooke

the king of Syria had commanded the thirty and two captains of his chariots, saying, Fight neither with small nor great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel; and they turned aside to fight against him: and Jehoshaphat cried out. And it came to pass, when the captains of the chariots saw that it was not the king of Israel, that they turned back from pursuing him. And a certain man drew his bow at a venture, and smote the king of Israel between the joints of the armor: wherefore he said unto the driver of his chariot, Turn thy hand, and carry me out of the host; for I am sore wounded. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even; and the blood ran out of the wound into the bottom of the chariot. And there went a cry throughout the host about the going down of the sun, saying, Every man to his city, and every man to his country.

So the king died, and was brought to Samaria; and they buried the king in Samaria. And they washed the chariot by the pool of Samaria; and the dogs licked up his blood according unto the word of Jehovah which he spake. So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And he walked in all the way of Asa his father; he turned not aside from it, doing that which was right in the eyes of Jehovah.

And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David; and Jehoram his son reigned in his stead.

# AHAZIAH, KING OF ISRAEL

*I Kings 22 and II Kings 1*

Ahaziah the son of Ahab began to reign over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years over Israel. And he did that which was evil in the sight of Jehovah, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, wherein he made Israel to sin. And he served Baal, and worshipped him, and provoked to anger Jehovah, the God of Israel, according to all that his father had done.

And Moab rebelled against Israel after the death of Ahab. And Ahaziah fell down through the lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub,[1] the god of Ekron, whether I shall recover of this sickness. But the angel of Jehovah said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it because there is no God in Israel, that ye go to inquire of Baal-zebub, the god of Ekron? Now therefore thus saith Jehovah, Thou shalt not come down from the bed whither thou art gone up, but shalt surely die. And Elijah departed.

So he died according to the word of Jehovah which Elijah had spoken. And Jehoram began to reign in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

# THE MANTLE OF ELIJAH

*II Kings 2*

And it came to pass, when Jehovah would take up Elijah by a whirlwind into heaven, that Elijah went with Elisha from Gilgal. And fifty men of the sons of the prophets went, and stood over against them afar off;[1] and they two stood by the Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I am taken from thee. And Elisha said, I pray thee, let a double portion[2] of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariots of Israel and the horsemen thereof![3]

And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of the Jordan. And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is Jehovah, the God of Elijah? and when he also had smitten the waters, they were divided hither and thither; and Elisha went over.

And when the sons of the prophets that were at Jericho over against him saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. And they said unto him, Behold now, there are with thy servants fifty strong men; let them go, we pray thee, and seek thy master, lest the Spirit of Jehovah hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him

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[1] "Stood over against them afar off" = watched them from a distance.

[2] "A double portion" = the share of the first-born son. According to Hebrew custom the oldest son received twice as much as any other son; if there were two sons, the older received two-thirds of the property and the younger one-third; if there were five sons, the oldest was given one-third and each of the others one-sixth.

[1] "Baal-zebub" = the Lord of flies = the Fly-god.

[3] "The chariots of Israel and the horsemen thereof" = Behold the heavenly protectors of Israel! The war-chariots and their riders were deemed the strength of earthly kingdoms, and Elisha regarded the angelic escort given Elijah as an emblem of the protection which Jehovah was giving to Israel.

ELIJAH TAKEN TO HEAVEN

not. And they came back to him, while he tarried at Jericho; and he said unto them, Did I not say unto you, Go not?

## BAD WATER MADE GOOD

And the men of the city said unto Elisha, Behold, we pray thee, the situation of this city is pleasant, as my lord seeth: but the water is bad, and the land miscarrieth.[4] And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast salt therein, and said, Thus saith Jehovah, I have healed these waters; there shall not be from thence any more death or miscarrying. So the waters were healed unto this day, according to the word of Elisha which he spake.

## THE BOYS WHO MOCKED

And he went up from thence unto Beth-el; and as he was going up by the way, there came forth young lads out of the city, and mocked him, and said unto him, Go up,[5] thou baldhead; go up, thou baldhead. And he looked behind him and saw them, and cursed them in the name of Jehovah.

And there came forth two she-bears out of the wood, and tare forty and two lads of them. And he went from thence to mount Carmel, and from thence he returned to Samaria.

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[4] "The land miscarrieth" = the crops die before ripening.

[5] "Go up" = go to heaven, as Elijah did.

# THE WAR WITH THE MOABITES

*II Kings 3*

Now Jehoram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. And he did that which was evil in the sight of Jehovah, but not like his father, and like his mother; for he put away the pillar of Baal [1] that his father had made. Nevertheless he cleaved unto the sins of Jeroboam [1] the son of Nebat, wherewith he made Israel to sin; he departed not therefrom.

Now Mesha king of Moab was a sheep-master; and he rendered [2] unto the king of Israel the wool of a hundred thousand lambs, and of a hundred thousand rams. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel. And king Jehoram went out of Samaria at that time, and mustered all Israel. And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, my horses as thy horses. And he said, Which way shall we go up? And he answered, The way of the wilderness of Edom. So the king of Israel went, and the king of Judah, and the king of Edom; and they made a circuit of seven days' journey: and there was no water for the host, nor for the beasts that followed them. And the king of Israel said, Alas! for Jehovah hath called these three kings together to deliver them into the hand of Moab. But Jehoshaphat said, Is there not here a prophet of Jehovah, that we may inquire of Jehovah by him? And one of the king of Israel's servants answered and said, Elisha the son of Shaphat is here, who poured water on the hands of Elijah.[3] And Jehoshaphat said, The word of Jehovah is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay; [4] for Jehovah hath called these three kings together to deliver them into the hand of Moab. And Elisha said, As Jehovah of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of Jehovah came upon him. And he said, Thus saith Jehovah, Make this valley full of trenches. For thus saith Jehovah, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, and ye shall drink, both ye and your cattle and your beasts. And this is but a light thing in the sight of Jehovah: he will also deliver the Moabites into your hand. And ye shall smite every fortified city, and every choice city, and shall fell every good tree,[5] and stop all fountains of water, and mar every good piece of land with stones. And it came to pass in the morning, about the time of offering the oblation, that, behold, there came water by the way of Edom, and the country was filled with water.

Now when all the Moabites heard that the kings were come up to fight against them, they gathered themselves together, all that were able to put on armor, and upward, and stood on the border. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water over against them as red as blood: and they said, This is blood; the kings are surely destroyed, and they have smitten each man his fellow: now therefore, Moab, to the spoil. And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them; and they went forward into the land smiting the Moabites. And they beat down the cities; and on every good piece of land they cast every man his stone, and filled it; and they stopped all the fountains of water, and felled all the good trees, until in Kir-hareseth only they left the stones thereof; howbeit the slingers went about it, and smote it. And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew sword, to break through unto the king of Edom; but they could not. [But the Israelites] departed from him, and returned to their own land.

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[1] **"Pillar of Baal * * * sins of Jeroboam"** — he rejected the worship of Baal, but instead of serving Jehovah, he worshipped the golden calves which Jeroboam had set up.

[2] "Rendered" = paid tribute.

[3] "Who poured water on the hands of Elijah" = who waited on Elijah. Orientals did not dip their hands in washing, but had the water poured on them by a servant.

[4] "Nay" = speak not so.

[5] **"Fell every good tree"** — usually fruit-trees were left, but this time the land is to be made a barren waste.

# THE WIDOW'S OIL

*II Kings 4*

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear Jehovah: and the creditor is come to take unto him my two children to be bondmen. And Elisha said unto her, What shall I do for thee? tell me; what hast thou in the house? And she said, Thy handmaid hath not anything in the house, save a pot of oil.[1a] Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And thou shalt go in, and shut the door upon thee and upon thy sons, and pour out into all those vessels; and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons; they brought the vessels to her, and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy sons of the rest.

# ELISHA RESTORES A SON TO HIS MOTHER

*II Kings 4*

And it fell on a day, that Elisha passed to Shunem, where was a great woman;[1] and she constrained him to eat bread.[2] And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is a holy man of God, that passeth by us continually.[3] Let us make,[4] I pray thee, a little chamber on the wall;[5] and let us set for him there a bed, and a table, and a seat, and a candle-stick: and it shall be, when he cometh to us, that he shall turn in thither. And it fell on a day, that he came thither, and he turned into the chamber and lay there. And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people. And he said, What then is to be done for her? And Gehazi answered, Verily she hath no son. And he said, Call her. And when he had called her, she stood in the door. And he said, At this season, when the time cometh round,[6] thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thy handmaid.

And the woman bare a son at that season, as Elisha had said unto her. And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head. And he said to his servant, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the servants, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to-day? it is neither new moon nor sabbath.[7] And she said, It shall be well. Then she saddled an ass, and said to her servant, Drive, and go forward; slacken me not the riding,[8] except I bid thee. So she went, and came unto the man of God to mount Carmel.[9]

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[1a] "A pot of oil." This oil was not kept in a cruse because it was not the quality of oil used for cooking—it was the cheaper, inferior kind used for anointing the body after a bath, and was kept in a pot.

[1] "Great woman" = rich woman.

[2] "Constrained him to eat bread" = persuaded him to dine with her.

[3] "Continually" = often.

[4] "Make" = prepare. There were no hotels, and travelers were dependent upon the hospitality of the people.

[5] "On the wall" — this implies that it would have an outside stair so that the prophet could go in and out as he pleased.

[6] "Time cometh round" = when the seasons repeat = a year from now.

[7] "New moon nor sabbath" — times of special religious observances.

[8] "Slacken me not the riding" — in the East, women usually ride on asses, and are attended by a man-servant on foot, who drives.

[9] "To mount Carmel" — a journey of about six hours.

ELISHA RAISING THE SHUNAMMITE'S SON
From a painting by Benjamin West

And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is the Shunammite; run, I pray thee, now to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well. And when she came to the man of God to the hill, she caught hold of his feet. And Gehazi came near to thrust her away; but the man of God said, Let her alone: for her soul is vexed[10] within her; and Jehovah hath hid it from me, and hath not told me. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? Then he said to Gehazi, Gird up thy loins,[11] and take my staff in thy hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child. And the mother of the child said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he returned to meet him, and told him, saying, The child is not awaked.

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto Jehovah. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon him; and the flesh of the child waxed warm. Then he returned, and walked in the house once to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground; and she took up her son, and went out.

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[10] "Vexed" = bitter.
[11] "Gird up thy loins" = prepare for a journey.

# THE LITTLE CAPTIVE MAID

*II Kings 5*

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him Jehovah had given victory unto Syria: he was also a mighty man of valor, but he was a leper. And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife. And she said unto her mistress, Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maiden that is of the land of Israel. And the king of Syria said, Go now, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver,[1] and six thousand pieces of gold,[2] and ten changes of raiment.[3] And he brought the letter to the king of Israel, saying, And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes,[4] and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh a quarrel against me.

## A LEPER HEALED

And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.

## THANKFUL

And he returned to the man of God, he and all his company, and came, and stood before him; and he said, Behold now, I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a present of thy servant. But he said, As Jehovah liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. And Naaman said, If not, yet, I pray thee, let there be given to thy servant two mules' burden of earth;[5] for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto Jehovah. In this thing Jehovah pardon thy servant: when my master goeth into the house of Rimmon[6] to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, Jehovah pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way.

## THE SIN OF GEHAZI

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared this Naaman the Syrian, in not receiving at his hands that which he brought: as Jehovah liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw one running after him, he alighted from the chariot to meet him, and said, Is all well? And he said, All is well. My master hath sent me, saying, Behold, even now there are come to me from the hill-country of Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of raiment. And Naaman said, Be pleased to take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of raiment, and laid them upon two of his servants; and they bare them before him. And when he came to the hill, he took them from their hand, and bestowed them in the house; and he let the men go, and they departed. But he went in, and stood before his master. And Elisha said unto him, Whence cometh thou Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not my heart with thee, when the man turned from his chariot to meet thee? Is it a time to receive[7] money, and to receive garments, and oliveyards and vineyards, and sheep and oxen, and men-servants and maid-servants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

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[1] "Ten talents of silver" = about $19,000.

[2] "Six thousand pieces of gold" = about $58,000.

[3] "Changes of raiment" = costly dresses for State or festival occasions.

[4] "Rent his clothes" — see note on page 78. The king of Israel forgot about Elisha, and thought the king of Syria meant for him personally to cure Naaman and would use his inability to do so as an excuse for declaring war.

[5] "Let there be given to thy servant two mules' burden of earth" — Naaman did not yet know that Jehovah is the God of the entire universe; he thought him to be the god of a locality, and that he would be better pleased with him (Naaman), if he, when praying, knelt on soil from this locality.

[6] "Rimmon" = an Assyrian deity worshipped at Damascus; it was the god of thunder and storms.

## THE KING OF SYRIA MAKES WAR ON ISRAEL

*II Kings 6 to 8*

Now the king of Syria was warring against Israel; and he took counsel with his servants, saying, In such and such a place shall be my camp. And the man of God[1] sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are coming down. And the king of Israel sent to the place which the man of God told him and warned him of; and he saved himself there, not once nor twice. And the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us is for the king of Israel? And one of his servants said, Nay, my lord, O king; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. And he said, Go and see where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

### THE HORSEMEN AND CHARIOTS FROM HEAVEN

Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, a host with horses and chariots was round about the city. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not; for they that are with us are more than they that are with them. And Elisha prayed, and said, Jehovah, I pray thee, open his eyes, that he may see. And Jehovah opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto Jehovah, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. And he led them to Samaria.

And it came to pass, when they were come into Samaria, that Elisha said, Jehovah, open the eyes of these men, that they may see. And Jehovah opened their eyes, and they saw; and, behold, they were in the midst of Samaria. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master. And he prepared great provision for them; and when they had eaten and drunk, he sent them away, and they went to their master.

### FAMINE IN SAMARIA

And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver.[2]

And Elisha said, Hear ye the word of Jehovah: thus saith Jehovah, To-morrow about this time shall a measure[3] of fine flour be sold for a shekel,[4] and two measures of barley for a shekel, in the gate[5] of Samaria. Then the captain on whose hand the king leaned answered the man of God, and said, Behold, if Jehovah should make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

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[1] "Man of God" = Elisha.

[7] "Is it a time to receive" = was it right and wise to do this, when I have just been endeavoring to teach this man that Jehovah's love and forgiveness are free?

[2] "Fourscore pieces of silver" = about $44; an ass was an "unclean" animal (one forbidden to be used for food) so the people were indeed reduced almost to starvation when they would even eat any part of this animal; and still more so when they would pay this price.

[3] "Measure" = about a peck.

[4] "Shekel" = shekel of silver = about 72½ cents.

## SAVED BY THE OUTCASTS

Now there were four leprous men at the entrance of the gate: and they said one to another, Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. And they rose up in the twilight, to go unto the camp of the Syrians; and when they were come to the outermost part of the camp of the Syrians, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. And when these lepers came to the outermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and they came back, and entered into another tent, and carried thence also, and went and hid it.

Then they said one to another, We do not well; this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, punishment will overtake us; now therefore come, let us go and tell the king's household. So they came and called unto the porter[6] of the city; and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but the horses tied, and the asses tied, and the tents as they were. And he called the porters; and they told it to the king's household within. And the king arose in the night, and said unto his servants, I will now show you what the Syrians have done to us. They know that we are hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall take them alive, and get into the city. And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city and let us send and see. They took therefore two chariots with horses; and the king sent after the hosts of the Syrians, saying, Go and see. And they went after them unto the Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

And the people went out, and plundered the camp of the Syrians. So a measure of fine flour was sold for a shekel,[4] and two measures of barley for a shekel, according to the word of Jehovah. And the king appointed the captain on whose hand he leaned to have the charge of the gate: and the people trod upon him in the gate, and he died as the man of God had said, who spake when the king came down to him.

## BEN-HADAD SENDS FOR ELISHA

And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither. And the king said unto Hazael, Take a present in thy hand, and go, meet the man of God, and inquire of Jehovah by him, saying, Shall I recover of this sickness? So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this sickness? And Elisha said unto him, Go, say unto him, Thou shalt surely recover;[7] howbeit Jehovah hath showed me that he shall surely die.[7] And he settled his countenance stedfastly upon him, until he was ashamed: and the man of God wept. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash in pieces their little ones. And Hazael said, But what is thy servant, who is but a dog, that he should do this great thing? And Elisha answered, Jehovah hath showed me that thou shalt be king over Syria. Then he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou wouldest surely recover. And it came to pass on the morrow, that he took the coverlet, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

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[5] "In the gate" — the open space at the gate of a city was the usual market-place.

[6] "Porter" = one of the guards at the gate.

[7] "Surely recover * * * surely die" = he will recover from this sickness, but he will die from another cause.

# JEHU, KING OF ISRAEL

*II Kings 8 to 10*

AND in the fifth year of Joram the son of Ahab king of Israel, Jehoram the son of Jehoshaphat king of Judah began to reign. And he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, as did the house of Ahab: for he had the daughter of Ahab to wife; and he did that which was evil in the sight of Jehovah. And Joram slept with his fathers, and was buried with his fathers in the city of David; and Ahaziah his son reigned in his stead.

Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And he walked in the way of the house of Ahab, and did that which was evil in the sight of Jehovah, as did the house of Ahab; for he was the son-in-law of the house of Ahab. And he went with Joram the son of Ahab to war against Hazael king of Syria at Ramoth-gilead: and the Syrians wounded Joram. And king Joram returned to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

## JEHU IS ANOINTED KING

AND Elisha the prophet called one of the sons of the prophets, and said unto him, Gird up thy loins,[1] and take this vial of oil in thy hand, and go to Ramoth-gilead. And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren,[2] and carry him to an inner chamber. Then take the vial of oil, and pour it on his head, and say, Thus saith Jehovah, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. So the young man, even the young man the prophet, went to Ramoth-gilead. And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of us all? And he said, To thee, O captain. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith Jehovah, the God of Israel, I have anointed thee king over the people of Jehovah, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of Jehovah, at the hand of Jezebel. And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.

Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man and what his talk was. And they said, It is false;[3] tell us now. And he said, Thus and thus spake he to me, saying, Thus saith Jehovah, I have anointed thee king over Israel. Then they hasted, and took every man his garment,[4] and put it under him on the top of the stairs, and blew the trumpet, saying, Jehu is king.

So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

Now the watchman was standing on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horseman, and send to meet them, and let him say, Is it peace? So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace?[5] turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not back. Then he sent out a second on horseback, who came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, He came even unto them, and cometh not back: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously.

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[1] "Gird up thy loins" = prepare for a journey.

[2] "Brethren" = companions.

[3] "It is false" = you are not speaking in earnest.

[4] "Took every man his garment" — it is an ancient custom to honor royal and other illustrious personages by covering the ground over which they have to pass. If there was no time for preparation the robes and mantles of the persons present were used for this purpose.

[5] "What hast thou to do with peace" = what matters it to thee whether there be peace or war.

## THE END OF A WICKED KING

And Joram said, Make ready. And they made ready his chariot. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out to meet Jehu, and found him in the portion of Naboth the Jezreelite. And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the [sins] of thy mother Jezebel and her witchcrafts are so many? And Joram turned his hands,[6] and fled, and said to Ahaziah, There is treachery, O Ahaziah. And Jehu drew his bow with his full strength, and smote Joram between his arms;[7] and the arrow went out at his heart, and he sunk down in his chariot. Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite; for remember how that, when I and thou rode together after Ahab his father, Jehovah laid this burden[8] upon him: Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith Jehovah; and I will requite thee in this plat,[9] saith Jehovah. Now therefore take and cast him into the plat of ground, according to the word of Jehovah.

But when Ahaziah the king of Judah saw this, he fled by the way of the garden-house. And Jehu followed after him, and said, Smite him also in the chariot: and they smote him at the ascent of[10] Gur, which is by Ibleam. And he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

JEZEBEL'S QUESTION TO JEHU
From a painting by E. H. Corbould

## A QUEEN PUNISHED

And when Jehu was come to Jezreel, Jezebel heard of it; and she looked out at the window. And as Jehu entered in at the gate, she said, Is it peace? And he lifted up his face to the window, and when he was come in, he did eat and drink; and he said, See now to this cursed woman.

So Jehu smote all that remained of the house of Ahab in Jezreel, and all his great men, and his familiar friends, and his priests, until he left him none remaining.

In those days Jehovah began to cut off from Israel:[11] and Hazael smote them in all the borders of Israel.

And Jehu slept with his fathers; and they buried him in Samaria. And Jehoahaz his son reigned in his stead. And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

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[6] "Turned his hands" = turned his reins = turned his chariot.

[7] "Between his arms" = between his shoulders.

[8] "Laid this burden" = pronounced this sentence.

[9] "Plat" = portion.

[10] "At the ascent of" = at the place where the road goes up to.

[11] "To cut off from Israel" = to take away parts of the kingdom.

# THE STORY OF JONAH

*Jonah 1 to 4*

## JONAH TRIES TO FLEE FROM JEHOVAH

Now the word of Jehovah came unto Jonah saying, Arise, go to Nineveh,[1] that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee[2] unto Tarshish from the presence of Jehovah; and he went down to Joppa, and found a ship going to Tarshish:[3] so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of Jehovah.

## THE GREAT STORM

But Jehovah sent out a great wind upon the sea, and there was a mighty tempest on the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god; and they cast forth the wares[4] that were in the ship into the sea, to lighten it unto them. But Jonah was gone down into the innermost parts of the ship; and he lay, and was fast asleep. So the shipmaster came to him and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow, Come, and let us cast lots,[5] that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us,[6] we pray thee, for whose cause this evil is upon us; what is thine occupation? and whence cometh thou? what is thy country? and of what people art thou? And he said unto them, I am a Hebrew; and I fear Jehovah, the God of heaven, who hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, What is this that thou hast done? For the men knew that he was fleeing from the presence of Jehovah, because he had told them.

Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea grew more and more tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to get them back to the land; but they could not: for the sea grew more and more tempestuous against them. Wherefore they cried unto Jehovah, and said, We beseech thee, O Jehovah, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood; for thou, O Jehovah, hast done as it pleased thee. So they took up Jonah, and cast him forth into the sea; and the sea ceased from its raging. Then the men feared Jehovah exceedingly; and they offered a sacrifice unto Jehovah, and made vows.

## RESCUED BY A FISH

And Jehovah prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights.

Then Jonah prayed unto Jehovah his God out of the fish's belly. And he said,

I called by reason of mine affliction unto
Jehovah,
And he answered me;
Out of the belly of Sheol[7] cried I,
And thou heardest my voice.
Salvation is of Jehovah.

And Jehovah spake unto the fish, and it vomited out Jonah upon the dry land.

## THE SECOND COMMAND TO WARN NINEVEH

And the word of Jehovah came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of Jehovah. Now Nineveh was an exceeding great city, of three days' journey.[8] And Jonah began to enter into the city a day's journey,[9] and he cried, and said Yet forty days, and Nineveh shall be overthrown.

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[1] "Nineveh" — the ancient capital of the Assyrian empire lay on the eastern bank of the Tigris. It was sixty miles in circumference and contained 120,000 people. It was the market for commerce between the East and the West, and consequently became very wealthy.

[2] "But Jonah rose up to flee" — thinking that Jehovah's power and presence was limited to Caanan, and forgetting that he is omnipresent.

[3] "Tarshish" — a city in Spain.

[4] "Wares" = cargo.

[5] "Cast lots" — it was a prevalent belief that extraordinary calamities were punishments for special guilt.

[6] "Tell us" — confess to us why the lot fell on you.

[7] "Sheol" = the place of the departed; Jonah likens his imprisonment in the fish to being dead.

[8] "Three days' journey" = sixty miles in circumference.

[9] "A day's journey" = as far as he could go in one day — not straight across the city, but up and down the streets, proclaiming his message.

And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes. And he made proclamation and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water; but let them be covered with sackcloth, both man and beast, and let them cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in his hands. Who knoweth whether God will not turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not.

### ANGRY AND DISAPPOINTED

But it displeased Jonah exceedingly, and he was angry. And he prayed unto Jehovah, and said, I pray thee, O Jehovah, was not this my saying, when I was yet in my country? Therefore I hasted to flee unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and abundant in loving-kindness, and repentest thee of the evil. Therefore now, O Jehovah, take, I beseech thee, my life from me; for it is better for me to die than to live. And Jehovah said, Doest thou well to be angry? Then Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shade, till he might see what would become of the city.

And Jehovah God prepared a gourd, and made it to come up over Jonah, that it might be a shade over his head, to deliver him from his evil case. So Jonah was exceeding glad because of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd, that it withered. And it came to pass, when the sun arose, that God prepared a sultry east wind; and the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. And Jehovah said, Thou hast had regard for the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I have regard for Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

## JOASH, KING OF JUDAH

*II Kings 11 and 12; II Chronicles 24*

Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal. But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him away from among the king's sons that were slain, even him and his nurse, and put them in the bed-chamber;[1] and they hid him from Athaliah, so that he was not slain; and he was with her hid in the house of Jehovah six years. And Athaliah reigned over the land.

And in the seventh year Jehoiada sent and fetched the captains over hundreds of the Carites and of the guard,[2] and brought them to him into the house of Jehovah; and he made a covenant with them, and took an oath of them in the house of Jehovah, and showed them the king's son.

And the captains over hundreds did according to all that Jehoiada the priest commanded. And the priest delivered to the captains over hundreds the spears and shields that had been king David's, which were in the house of Jehovah. And the guard stood, every man with his weapons in his hand, from the right side of the house to the left side of the house, along by the altar and the house, by the king round about. Then he brought out the king's son, and put the crown upon him, and gave him the testimony;[3] and they made him king, and anointed him; and they clapped their hands, and said, Long live the king.

And when Athaliah heard the noise of the guard and of the people, she came to the people into the house of Jehovah: and she looked, and, behold, the king stood by the pillar, as the manner was, and the captains and the trumpets by

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[1] "Bed-chamber" = a chamber of beds = the room where the beds were rolled up and stored. The beds were only cotton mattresses which were rolled up and put away when not in use.

[2] "Carites and of the guard" = the military force.

[3] "The testimony" = the book of the law.

THE INFANT JOASH PROCLAIMED KING

the king; and all the people of the land rejoiced, and blew trumpets. Then Athaliah rent her clothes, and cried, Treason! treason! And Jehoiada the priest commanded the captains of hundreds that were set over the host, and said unto them, Have her forth between the ranks; and him that followeth her slay with the sword. For the priest said, Let her not be slain in the house of Jehovah. So they made way for her; and she went by the way of the horses' entry to the king's house: and there was she slain.

## JOASH CROWNED KING

And Jehoiada made a covenant between Jehovah and the king and the people, that they should be Jehovah's people; between the king also and the people. And all the people of the land went to the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of Jehovah. And he took the captains over hundreds, and the Carites, and the guard, and all the people of the land; and they brought down the king from the house of Jehovah, and came by the way of the gate of the guard unto the king's house. And he sat on the throne of the kings. So all the people of the land rejoiced, and the city was quiet.

Joash was seven years old when he began to reign. In the seventh year of Jehu began Joash to reign; and he reigned forty years in Jerusalem, and did that which was right in the eyes of Jehovah all his days wherein Jehoiada, the priest, instructed him.

## JOASH RESTORES THE HOUSE OF JEHOVAH

And it came to pass after this, that Joash was minded to restore the house of Jehovah. And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year; and see that ye hasten the matter. Howbeit the Levites hastened it not. And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the tax of Moses the servant of Jehovah, and of the assembly of Israel, for the tent of the testimony? For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of Jehovah did they bestow upon the Baalim.

So the king commanded, and they made a chest, and set it without at the gate of the house of Jehovah. And they made a proclamation through Judah and Jerusalem, to bring in for Jehovah the tax that Moses the servant of God laid upon Israel in the wilderness. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. And it was so, that, at what time the chest was brought unto the king's officers by the hand of the Levites, and when they saw that there was much money, the king's scribe and the chief priest's officer came and emptied the chest, and took it, and carried it to its place again. Thus they did day by day, and gathered money in abundance. And the king and Jehoiada gave it to such as did the work of the service of the house of Jehovah; and they hired masons and carpenters to restore the house of Jehovah, and also such as wrought iron and brass to repair the house of Jehovah. So the workmen wrought, and the work of repairing went forward in their hands, and they set up the house of God in its state, and strengthened it. And when they had made an end, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of Jehovah, even vessels wherewith to minister and to offer, and spoons, and vessels of gold and silver. And they offered burnt-offerings in the house of Jehovah continually all the days of Jehoiada.

THE ROLL OF THE LAW

## JOASH FORSAKES JEHOVAH

But Jehoiada waxed old and was full of days, and he died; a hundred and thirty years old was he when he died. And they buried him in the city of David among the kings, because he had done good in Israel, and toward God and his house. Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. And they forsook the house of Jehovah, the God of their fathers, and served the Asherim[4] and the idols: and wrath came upon Judah and Jerusalem for this their guiltiness.

And the Spirit of God came upon Zechariah the son of Jehoiada the priest; and he stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of Jehovah, so that ye cannot prosper? because ye have forsaken Jehovah, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of Jehovah. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son.

And it came to pass at the end of the year,[5] that the army of the Syrians came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus. For the army of the Syrians came with a small company of men; and Jehovah delivered a very great host into their hand, because they had forsaken Jehovah, the God of their fathers. So they executed judgment upon Joash.

And when they were departed from him (for they left him very sick), his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died; and they buried him in the city of David, but they buried him not in the sepulchres of the kings. And Amaziah his son reigned in his stead.

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[4] "Asherim" — note on page 117.
[5] "End of the year" — the year of Zechariah's death.

# ELISHA FINISHES HIS WORK

*II Kings 13*

In the three and twentieth year of Joash the son of Ahaziah, king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years. And he did that which was evil in the sight of Jehovah. And the anger of Jehovah was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, continually.[1] And Jehoahaz besought Jehovah, and Jehovah hearkened unto him; for he saw the oppression of Israel, how that the king of Syria oppressed them. (And Jehovah gave Israel a saviour, so that they went out from under the hand of the Syrians; and the children of Israel dwelt in their tents[2] as beforetime. Nevertheless they departed not from the sins of the house of Jeroboam, wherewith he made Israel to sin, but walked therein: and there remained the Asherah[3] also in Samaria.) For he left not to Jehoahaz of the people save fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria destroyed them, and made them like the dust in threshing. And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned.

Now Elisha was fallen sick of his sickness whereof he died: and Joash the king of Israel came down unto him, and wept over him, and said, My father, my father, the chariots of Israel and the horsemen thereof![4] And Elisha said unto him, Take bow and arrows; and he took unto him bow and arrows. And he said to the king of Israel, Put thy hand upon the bow; and he put his hand upon it. And Elisha laid his hands upon the king's hands. And he said, Open the window eastward;[5] and he opened it. Then Elisha said, Shoot; and he shot. And he said, Jehovah's arrow of victory, even the arrow of victory over Syria; for thou shalt smite the Syrians in Aphek, till thou have consumed them. And he said, Take the arrows; and he took them. And he said unto the king of Israel, Smite upon the ground;[6] and he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times: then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice.

And Elisha died, and they buried him. Now the bands of the Moabites invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that, behold, they spied a band; and they cast the man into the sepulchre of Elisha: and as soon as the man touched the bones of Elisha, he revived, and stood up on his feet.[7]

# JEHOVAH SPEAKS THROUGH AMOS

*Amos 1-7*

The words of Amos, who was among the herdsmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

And he said, Jehovah will roar from Zion, and utter his voice from Jerusalem; and the pastures of the shepherds shall mourn, and the top of Carmel shall wither.

## JEHOVAH IS PATIENT

Thus saith Jehovah: For three transgressions of Israel, yea, for four, I will not turn away the punishment thereof; because they have sold the righteous for silver, and the needy for a pair of shoes—they that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and they lay themselves down beside every altar upon clothes taken in pledge; and in the house of their God they drink the wine of such as have been fined.

Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath. Also I brought you up out of the land of Egypt, and led you forty years in the wilderness, to possess the land of the Amorite. And I raised up of your sons for prophets, and of your young men for Nazirites. Is it not even thus, O ye children of Israel? saith Jehovah. But ye gave the Nazirites wine to drink, and commanded the prophets, saying, Prophesy not.

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[1] "Continually" = time and time again.

[2] "Dwelt in their tents" — fear had led them to live in walled towns, but now they returned to their rural homes.

[3] "Asherah" — see note on page 117.

[4] "The chariots of Israel and the horsemen thereof" = thou art of more use to the nation than all its chariots and horsemen.

[5] "Eastward" = toward Syria.

[6] "Smite upon the ground" = aim at the ground.

[7] "Stood up on his feet"; — as the dead were only wrapt in linen and laid in the tomb, one body might touch another, and, on returning to life, not be hindered from moving.

Behold, I will press you in your place, as a cart presseth that is full of sheaves. And flight shall perish from the swift; and the strong shall not strengthen his force; neither shall the mighty deliver himself; neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself; neither shall he that rideth the horse deliver himself; and he that is courageous among the mighty shall flee away naked in that day, saith Jehovah.

Hear this word that Jehovah hath spoken against you, O children of Israel, against the whole family which I brought up out of the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will visit upon you all your iniquities. Shall two walk together, except they have agreed? Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing? Can a bird fall in a snare upon the earth, where no gin is set for him? shall a snare spring up from the ground, and have taken nothing at all? Shall the trumpet be blown in a city, and the people not be afraid? shall evil befall a city, and Jehovah hath not done it? Surely the Lord Jehovah will do nothing, except he reveal his secret unto his servants the prophets. The lion hath roared; who will not fear? The Lord Jehovah hath spoken; who can but prophesy?

## AMOS FORETELLS THE CAPTIVITY

Hear this word, ye kine of Bashan, that are in the mountain of Samaria, that oppress the poor, that crush the needy, that say unto their lords, Bring, and let us drink. The Lord Jehovah hath sworn by his holiness, that, lo, the days shall come upon you, that they shall take you away with hooks, and your residue with fish-hooks.

Prepare to meet thy God, O Israel. For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought; that maketh the morning darkness, and treadeth upon the high places of the earth—Jehovah, the God of hosts, is his name.

## AMOS PLEADS WITH THE PEOPLE TO DO RIGHT

Seek Jehovah, and ye shall live; lest he break out like fire in the house of Joseph, and it devour, and there be none to quench it in Beth-el. Ye who turn justice to wormwood, and cast down righteousness to the earth, seek him that maketh the Pleiades and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth (Jehovah is his name); that bringeth sudden destruction upon the strong, so that destruction cometh upon the fortress.

They hate him that reproveth in the gate, and they abhor him that speaketh uprightly. Forasmuch therefore as ye trample upon the poor, and take exactions from him of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink the wine thereof. For I know how manifold are your transgressions, and how mighty are your sins—ye that afflict the just, that take a bribe, and that turn aside the needy in the gate from their right. Therefore he that is prudent shall keep silence in such a time; for it is an evil time.

Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say. Hate the evil, and love the good, and establish justice in the gate: it may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph.

## WRONG-DOING WILL BE PUNISHED

Woe to them that are at ease in Zion, and to them that are secure in the mountain of Samaria, the notable men of the chief of the nations, to whom the house of Israel come! Pass ye unto Calneh, and see; and from thence go ye to Hamath the great; then go down to Gath of the Philistines: are they better than these kingdoms? or is their border greater than your border?—ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that sing idle songs to the sound of the viol; that invent for themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief oils; but they are not grieved for the affliction of Joseph.

Therefore shall they now go captive with the first that go captive; and the revelry of them that stretched themselves shall pass away. For, behold, Jehovah commandeth, and the great house shall be smitten with breaches, and the little house with clefts.

THE PROPHETS AMOS, NAHUM, EZEKIEL, AND DANIEL
From a painting by John S. Sargent

## AMOS IS FALSELY ACCUSED

THEN Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of his land. Also Amaziah said unto Amos, O thou seer, go, flee thou away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Beth-el; for it is the king's sanctuary, and it is a royal house.

Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was a herdsman, and a dresser of sycomore-trees: and Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of Jehovah: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac; therefore thus saith Jehovah:

Thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou thyself shalt die in a land that is unclean, and Israel shall surely be led away captive out of his land.

Thus the Lord Jehovah showed me: and, behold, a basket of summer fruit. And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said Jehovah unto me, The end is come upon my people Israel; I will not again pass by them any more. And the songs of the temple shall be wailings in that day, saith the Lord Jehovah: the dead bodies shall be many; in every place shall they cast them forth with silence.

Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail, saying, When will the new moon be gone, that we may sell grain? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and dealing falsely with balances of deceit; that we may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat? Jehovah hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? yea, it shall rise up wholly like the River; and it shall be troubled and sink again, like the River of Egypt. And it shall come to pass in that day, saith the Lord Jehovah, that I will cause the sun to go down at noon, and I will darken the earth in the clear day. And I will turn your feasts into mourning, and all your songs into lamentation; and I will make it as the mourning for an only son, and the end thereof as a bitter day.

Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of Jehovah, and shall not find it. In that day shall the fair virgins and the young men faint for thirst.

### THE POWER OF JEHOVAH

I saw the Lord standing beside the altar: and he said, Smite the capitals, that the thresholds may shake; and break them in pieces on the head of all of them; and I will slay the last of them with the sword: there shall not one of them flee away, and there shall not one of them escape. Though they dig into Sheol, thence shall my hand take them; and though they climb up to heaven, thence will I bring them down. And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and it shall bite them. And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

For the Lord, Jehovah of hosts, is he that toucheth the land and it melteth, and all that dwell therein shall mourn; and it shall rise up wholly like the River, and shall sink again, like the River of Egypt; it is he that buildeth his chambers in the heavens, and hath founded his vault upon the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth, Jehovah is his name.

### AMOS FORETELLS THE RETURN FROM CAPTIVITY

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and all the nations that are called by my name, saith Jehovah that doeth this. And I will bring back the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith Jehovah thy God.

## THE TEN TRIBES TAKEN INTO CAPTIVITY

*II Kings 14 to 17*

In the second year of Joash king of Israel began Amaziah the son of Joash king of Judah to reign. And he did that which was right in the eyes of Jehovah. And it came to pass, as soon as the kingdom was established in his hand, that he slew his servants who had slain the king his father: but the children of the murderers he put not to death; according to that which is written in the book of the law of Moses, as Jehovah commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall die for his own sin.

And they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent after him to Lachish, and slew him there. And they brought him upon horses; and he was buried at Jerusalem with his fathers in the city of David. And all the people of Judah took Azariah, who was sixteen years old, and made him king in the room of his father Amaziah.

[And Azariah, who was also called Uzziah, reigned over Judah fifty and two years, and he did that which was right in the sight of the Lord. But the kings of Israel were evil kings: Jeroboam and Zachariah his son, and Shallum and Menahem and Pekahiah. In the fifty-second year of Azariah king of Judah, Pekah the son of Remaliah conspired against Pekahiah, and killed him, and reigned in his stead.] And he did that which was evil in the sight of Jehovah.

### CONQUERED

In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took all the land of Naphtali; and he carried them captive to Assyria. And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead. And he did that which was evil in the sight of Jehovah. Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and brought him tribute. And the king of Assyria found conspiracy in Hoshea; for he had sent messengers to So king of Egypt, and offered no tribute to the king of Assyria, as he had done year by year; therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away unto Assyria, and placed them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes.

### WHY THEY WERE TAKEN CAPTIVE

And it was so, because the children of Israel had sinned against Jehovah their God, who brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods. Yet Jehovah testified unto Israel, and unto Judah, by every prophet, and every seer, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding, they would not hear, but hardened their neck, like to the neck of their fathers, who believed not in Jehovah their God. And they forsook all the commandments of Jehovah their God, and made them molten images, even two calves, and made an Asherah,[1a] and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do that which was evil in the sight of Jehovah, to provoke him to anger. Therefore Jehovah was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

Also Judah kept not the commandments of Jehovah their God, but walked in the statutes of Israel which they made. And Jehovah rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight as he spake[2] by all his servants the prophets. So Israel was carried away out of their own land to Assyria.

## HEZEKIAH THE GOOD, KING OF JUDAH

*II Kings 18 to 20; II Chronicles 32*

Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign. Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem: and his mother's name was Abi the daughter of Zechariah. And he did that which was right in the eyes of Jehovah, according to all that David his father[1] had done. He removed the high places, and brake the pillars, and cut down the Asherah,[1a] and he brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan.[3] He trusted in Jehovah, the God of Israel; so that after him was none like him among all the kings of Judah, nor among them that were before him. For he clave to Jehovah; he departed not from following him, but kept his commandments, which Jehovah commanded Moses. And Jehovah was with him; whithersoever he went forth he prospered: and he rebelled against the king of Assyria, and served him not.

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[1] "Father" = ancestor.

[2] "Spake" = warned.

[1a] "Asherah" — see note on page 117.

[3] "Nehushtan" = a piece of brass.

THE HILL OF SAMARIA

## KING OF ASSYRIA CAPTURES SAMARIA

And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it: in the sixth year of Hezekiah, which was the ninth year of Hoshea king of Israel, Samaria was taken. And the king of Assyria carried Israel away unto Assyria, and put them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes, because they obeyed not the voice of Jehovah their God, but transgressed his covenant, even all that Moses the servant of Jehovah commanded, and would not hear it, nor do it.

## PAYING TRIBUTE

Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fortified cities of Judah, and took them.[4] And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of Jehovah, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of Jehovah, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

## SENNACHERIB BREAKS THE TREATY

And the king of Assyria sent Tartan[5] and Rab-saris[6] and Rab-shakeh[7] from Lachish to king Hezekiah with a great army unto Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool,[8] which is in the highway of the fuller's[9] field. And when they had called to the king, there came out to them Eliakim the son of Hilkiah, who was over the household, and Shebnah the scribe, and Joah the son of Asaph the recorder.

## RAB-SHAKEH'S INSULTING SPEECH

And Rab-shakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? Thou sayest (but they are but vain words[10]), There is counsel and strength for the war. Now on whom dost thou trust, that thou hast rebelled against me? Now, behold, thou trustest upon the staff of this bruised reed,[11] even upon Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him. But if ye say unto me, We trust in Jehovah our God; is not that he, whose high places and whose altars

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[4] "And took them" = and thought to take them.

[5] "Tartan" = the commander of the royal body guard.

[6] "Rab-saris" = the chief eunuch.

[7] "Rab-shakeh" = the chief cupbearer.

[8] "The upper pool" — this was a large tank at the head of the Valley of Hinnom, about 2,000 feet northwest from the Jaffa gate. In the rainy season it would fill, and its waters were then conducted by a conduit or aqueduct to the Pool of Hezekiah within the walls. The highway ran along the stone wall which formed the lower end of the pool, and beside it the fullers plied their trade.

[9] "Fuller" = a cleaner of woolen cloth.

[10] "Vain words" = words from the lips, and not from the heart.

[11] "Bruised reed" = Egypt. The reed was used as a symbol for Egypt, as it grew plentifully in that country, and calling it "bruised" implied that the support from there would not be as much as was expected.

RAB-SHAKEH SCOFFS AT JEHOVAH
From a painting by José Villegas

Hezekiah hath taken away, and hath said to Judah and to Jerusalem, Ye shall worship before this altar in Jerusalem? Now therefore, I pray thee, give pledges[12] to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders[13] upon them. How then canst thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? Am I now come up without Jehovah against this place to destroy it? Jehovah said unto me, Go up against this land, and destroy it.

Then said Eliakim the son of Hilkiah, and Shebnah, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and speak not with us in the Jews' language, in the ears of the people that are on the wall. But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men that sit on the wall? Then Rab-shakeh stood, and cried with a loud voice in the Jews' language, and spake, saying, Hear ye the word of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you; for he will not be able to deliver you out of his hand: neither let Hezekiah make you trust in Jehovah, saying, Jehovah will surely deliver us, and this city shall not be given into the hand of the king of Assyria. Hearken not to Hezekiah: for thus saith the king of Assyria, Make your peace with me, and come out to me; and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern; until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive-trees and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, Jehovah will deliver us. Hath any of the gods of the nations ever delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, of Hena, and Ivvah? have they delivered Samaria out of my hand?

But the people held their peace, and answered him not a word; for the king's commandment was, saying, Answer him not. Then came Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rab-shakeh.

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[12] "Give pledges" = make a bargain.

[13] "I will give thee two thousand horses * * * riders" — this was a taunt aimed at their military feebleness.

## ISAIAH CONSULTED

And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of Jehovah. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, This day is a day of trouble. It may be Jehovah thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to defy the living God, and will rebuke[14] the words which Jehovah thy God hath heard: wherefore lift up thy prayer for the remnant that is left. So the servants of king Hezekiah came to Isaiah.[15] And Isaiah said unto them, Thus shall ye say to your master, Thus saith Jehovah, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will put a spirit in him,[16] and he shall hear tidings, and shall return to his own land; and I will cause him to fall by the sword in his own land.

## RAB-SHAKEH RETREATS

So Rab-shakeh returned, and found the king of Assyria warring against Libnah; for he had heard that he was departed from Lachish. And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee, he sent messengers again unto Hezekiah, saying, Thus shall ye speak, to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them, which my fathers have destroyed, Gozan, and Haran, and Rezeph, and the children of Eden that were in Telassar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivvah?

## PREPARING FOR BATTLE

And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city; and they helped him. So there was gathered much people together, and they stopped all the fountains, and the brook that flowed through the midst of the land, saying, Why should the kings of Assyria come, and find much water? And he took courage, and built up all the wall that was broken down, and raised it up to the towers, and the other wall without, and strengthened Millo in the city of David, and made weapons and shields in abundance. And he set captains of war over the people, and gathered them together to him in the broad place at the gate of the city, and spake comfortably[17] to them, saying, Be strong and of good courage, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there is a greater with us than with him: with him is an arm of flesh; but with us is Jehovah our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

After this did Sennacherib king of Assyria send his servants to Jerusalem, unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying, Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide the siege in Jerusalem? Doth not Hezekiah persuade you, to give you over to die by famine and by thirst, saying, Jehovah our God will deliver us out of the hand of the king of Assyria? Know ye not what I and my fathers have done unto all the peoples of the lands? Were the gods of the nations of the lands in any wise able to deliver their land out of my hand? Who was there among all the gods of those nations which my fathers utterly destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of my hand? Now therefore let not Hezekiah deceive you, nor persuade you after this manner, neither believe ye him; for no god of any nation or kingdom was able to deliver his people out of my hand, and out of the hand of my fathers: how much less shall your God deliver you out of my hand?

And his servants spake yet more against Jehovah God, and against his servant Hezekiah. He wrote also letters, to rail on Jehovah, the God of Israel, and to speak against him. And they cried with a loud voice in the Jews' language unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city. And they spake of the God of Jerusalem, as of the gods of the peoples of the earth, which are the work of men's hands.

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[14] "Rebuke" = punish.

[15] "Isaiah" — the prophet.

[16] "I will put a spirit in him" = I will alter his feelings and purpose.

[17] "Comfortably" = encouragingly.

## HEZEKIAH PRAYS

And Hezekiah the king, and Isaiah the prophet the son of Amoz, prayed because of this, and cried to heaven. And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up unto the house of Jehovah, and spread it before Jehovah. And Hezekiah prayed before Jehovah, and said, O Jehovah, the God of Israel, that sittest above the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline thine ear, O Jehovah, and hear; open thine eyes, O Jehovah, and see; and hear the words of Sennacherib, wherewith he hath sent him to defy the living God. Of a truth, Jehovah, the kings of Assyria have laid waste the nations and their lands, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O Jehovah our God, save thou us, I beseech thee, out of his hand, that all the kingdoms of the earth may know that thou Jehovah art God alone.

Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith Jehovah, the God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria, I have heard thee. Therefore thus saith Jehovah concerning the king of Assyria, He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up a mound against it. By the way that he came, by the same shall he return, and he shall not come unto this city, saith Jehovah. For I will defend this city to save it, for mine own sake, and for my servant David's sake.

And it came to pass that night, that the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred four-score and five thousand: and when men arose early in the morning, behold, these were all dead bodies. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that [two of his sons] smote him with the sword. And Esarhaddon his son reigned in his stead.

## HEZEKIAH'S SICKNESS

In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came to him, and said unto him, Thus saith Jehovah, Set thy house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto Jehovah, saying, Remember now, O Jehovah, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. And it came to pass, before Isaiah was gone out into the middle part of the city, that the word of Jehovah came to him, saying, Turn back, and say to Hezekiah the prince of my people, Thus saith Jehovah, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee; on the third day thou shalt go up unto the house of Jehovah. And I will add unto thy days fifteen

HEZEKIAH PRAYS

years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. And Isaiah said, Take a cake of figs.[18] And they took and laid it on the boil,[19] and he recovered.

And Hezekiah said unto Isaiah, What shall be the sign that Jehovah will heal me, and that I shall go up unto the house of Jehovah the third day? And Isaiah said, This shall be the sign unto thee from Jehovah, that Jehovah will do the thing that he hath spoken: shall the shadow go forward ten steps, or go back ten steps? And Hezekiah answered, It is a light thing for the shadow to decline ten steps: nay, but let the shadow return backward ten steps. And Isaiah the prophet cried unto Jehovah; and he brought the shadow ten steps backward, by which it had gone down on the dial of Ahaz.

At that time Berodach-baladan, king of Babylon, sent letters and a present unto Hezekiah; for he had heard that Hezekiah had been sick. And Hezekiah hearkened unto them,[20] and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious oil, and the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon. And he said, What have they seen in thy house? And Hezekiah answered, All that is in my house have they seen: there is nothing among my treasures that I have not showed them.

And Isaiah said unto Hezekiah, Hear the word of Jehovah. Behold, the days come, that all that is in thy house, and that which thy fathers have laid up in store unto this day, shall be carried to Babylon: nothing shall be left, saith Jehovah. And Hezekiah slept with his fathers; and Manasseh his son reigned in his stead.

# ISAIAH, A MAN OF VISION

*Isaiah 1 to 61*

THE VISION OF ISAIAH THE SON OF AMOZ, WHICH HE SAW CONCERNING JUDAH AND JERUSALEM, IN THE DAYS OF UZZIAH, JOTHAM, AHAZ, AND HEZEKIAH, KINGS OF JUDAH.

Hear, O heavens, and give ear, O earth; for Jehovah hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider.

Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

## FUTURE GLORIES

AND it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Jacob, come ye, and let us walk in the light of Jehovah.

## ISAIAH TELLS HOW JEHOVAH CALLED HIM TO SERVICE

IN THE year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory. And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts.

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[18] "Cake of figs" = a poultice of figs.

[19] "Boil" = inflamed spot.

[20] "Hearkened unto them" = was glad about them.

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven. And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me. And he said, Go.

The people that walked in darkness have seen a great light: They that dwelt in the land of the shadow of death, upon them hath the light shined.

## THE PRINCE OF PEACE

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins.

And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.[1]

## HYMN OF THANKSGIVING

He hath swallowed up death for ever; and the Lord Jehovah will wipe away tears from off all faces; and the reproach of his people will he take away from off all the earth: for Jehovah hath spoken it.

And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is Jehovah; we have waited for him, we will be glad and rejoice in his salvation.

## JUDAH'S SONG OF VICTORY

In that day shall this song be sung in the land of Judah: We have a strong city; salvation will he appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth faith may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in Jehovah for ever; for in Jehovah, even Jehovah, is an everlasting rock.

## THE CORNER-STONE IN ZION

Therefore thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation: he that believeth shall not be in haste.[2]

## THE KING OF RIGHTEOUSNESS

Behold, a king shall reign in righteousness, and princes shall rule in justice. And a man shall be as a hiding-place from the wind, and a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land.

## LAMENT WHEN SENNACHERIB BROKE HIS TREATY

Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might. The sinners in Zion are afraid; trembling hath seized the godless ones: Who among us can dwell with the devouring fire? who among us can dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from taking a bribe, that stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil: he shall dwell on high;

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[1] "As the waters cover the sea" = as the waters completely fill the bed of the sea.

[2] "Shall not be in haste" = shall not have cause to flee = shall not be ashamed.

his place of defence shall be the munitions of rocks; his bread shall be given him; his waters shall be sure.

For Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king; he will save us.

## FORETELLING ZION'S REDEMPTION

The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, with the recompense of God; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert. And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.

## PROMISES OF THE MESSIAH

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem;[3] and cry unto her, that her warfare[4] is accomplished, that her iniquity is pardoned, that she hath received of Jehovah's hand double[5] for all her sins.

The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah;[6] make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain: and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it.

The voice of one saying, Cry. And the one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah[7] bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever.

O thou that tellest good tidings to Zion, get thee up on a high mountain;[8] O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God! Behold, the Lord Jehovah will come as a mighty one, and his arm will rule for him: Behold, his reward is with him, and his recompense before him. He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Behold, the nations are as a drop of a bucket, and are accounted as the small dust of the balance: behold, he taketh up the isles as a very little thing. Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of[9] his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men[10] shall utterly fall: but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.

Behold, my servant,[11] whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice[12] to the Gentiles. He will not cry, nor lift up his voice, nor cause it to be heard in the street.[13] A bruised reed will he not break, and a dimly burning wick will he not quench: he will bring forth justice in truth.[14] It pleased Jehovah, for his righteousness' sake, to magnify the law, and make it honorable.

But now thus saith Jehovah that created thee,

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[3] "Jerusalem" = the people of Jehovah; the name of the chief city of the chosen people is used for the people themselves.

[4] "Warfare" = time of service; or time of suffering.

[5] "Double" = ample, or enough.

[6] "Prepare ye * * * the way of Jehovah" — this refers to the Eastern custom of sending pioneers to prepare the way for the march of the monarch through a wild and uncultivated region.

[7] "Breath of Jehovah" = the wind; the reference is to the sultry and withering winds blowing over Judea from the desert to the east.

[8] "Get thee up on a high mountain" — the reference is to the custom of ascending hills to watch and to announce the approach of friends and foes.

[9] "Searching of" = limits to.

[10] "The young men" = the selected youths = the strongest men.

[11] "My servant" = the servant of Jehovah; this phrase denotes Israel in its ideal character: obedient to Jehovah and ready to do his behests.

[12] "Justice" = Jehovah's laws and institutions.

[13] "He will not cry * * * heard in the street" — the peaceful, noiseless, and gentle extension of the kingdom of God through Israel is contrasted with the noise, the down-treading of the poor, and the sufferings which attended the progress of an earthly conqueror.

[14] "He will bring forth justice in truth" = he will prove the righteousness of his cause.

ISAIAH REPROVES THE DAUGHTERS OF JERUSALEM
From a drawing by E. M. Lilien

O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters,[15] I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire,[15] thou shalt not be burned, neither shall the flame kindle upon thee. For I am Jehovah thy God, the Holy One of Israel, thy Saviour. I have not spoken in secret,[16] in a place of the land of darkness; I said not unto the seed of Jacob, Seek ye me in vain.

Declare ye, and bring it forth; yea, let them take counsel together: who hath showed this from ancient time? who hath declared it of old? have not I, Jehovah? and there is no God else besides me, a just God and a Saviour; there is none besides me. Look unto me, and be ye saved, all the ends of the earth;[17] for I am God, and there is none else. By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Only in Jehovah, it is said of me, is righteousness and strength; even to him shall men come; and all they that were incensed against him[18] shall be put to shame. In Jehovah shall all the seed of Israel be justified, and shall glory.

Behold, I have refined thee, but not as silver;[19] I have chosen thee in the furnace of affliction. Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea. There is no peace, saith Jehovah, to the wicked.

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for Jehovah hath comforted his people, and will have compassion upon his afflicted.

But Zion said, Jehovah hath forsaken me, and the Lord hath forgotten me. Can a woman forget her child? yea, these may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of my hands;[20] thy walls are continually before me.

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[15] "Waters * * * fire" — these are emblems of troubles and dangers.

[16] "I have not spoken in secret" = I have spoken in clear, easily-understood words, and not like the doubtful, double-meaning oracles of the heathen.

[17] "All the ends of the earth" = all the nations of the earth.

[18] "All they that were incensed against him" = all they who resist his government under or through the Messiah.

[19] "Behold, I have refined thee, but not as silver" = I have refined thee, but have not found silver = I have given thee blessings and punishments, but cannot make thee pure.

[20] "I have graven thee upon the palms of my hands." It is an Oriental custom to make marks upon some part of the flesh as a memorial of some absent object of regard. A mark of this kind on the palms of the hands must be frequently in sight. Not merely a mark, but a picture — "thy walls" — are represented as drawn on the inside of the hand of Jehovah

How beautiful upon the mountains[21] are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth! Break forth into joy, sing together, ye waste places of Jerusalem; for Jehovah hath comforted his people, he hath redeemed Jerusalem.

Who hath believed our message?[22] and to whom hath the arm of Jehovah[23] been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken,[24] smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace[25] was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him[26] the iniquity of us all.

He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away;[27] and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due? And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth.

Yet it pleased Jehovah[28] to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. He shall see of the travail[29] of his soul, and shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David.

Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing; and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree: and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off.

Thus saith Jehovah, Keep ye justice, and do righteousness; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that holdeth it fast; that keepeth the sabbath from profaning it, and keepeth his hand from doing any evil.

Also the foreigners[30] that join themselves to Jehovah, to minister unto him, and to love the name of Jehovah, to be his servants, every one that keepeth the sabbath from profaning it, and holdeth fast my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for my house shall be called a house of prayer for all peoples.

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[21] "How beautiful upon the mountain" = how happy it makes us to see the messenger as he comes into sight over the mountain.

[22] "Our message" = that which we have heard.

[23] "Arm of Jehovah" = the emblem of his power.

[24] "Stricken" = suffering from a sickness.

[25] "The chastisement of our peace" = the chastisement (or punishment) by which our peace with Jehovah was won.

[26] "Him" = the Messiah.

[27] "By oppression and judgment he was taken away" = by lawless violence disguised under legal formalities.

[28] "It pleased Jehovah" = it pleased Jehovah to permit. What Jehovah allows to happen, he is said to do.

[29] "Travail" = fruit.

[30] "Foreigners" = Gentiles.

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite. For I will not contend for ever, neither will I be always wroth.

Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find your own pleasure, and exact all your labors.[31] Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush,[32] and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to Jehovah? Is not this the fast that I have chosen:[33] to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?[34] Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of Jehovah shall be thy rearward.[35]

If thou turn away thy foot from[36] the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of Jehovah honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth;[37] and I will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it.

Behold, Jehovah's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear.

ISAIAH
From a painting by John S. Sargent

## THE NEW DAY

ARISE, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising.

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[31] "Ye find your own pleasure, and exact all your labors" = ye spend the day in recreation, and make your servants perform all their tasks.

[32] "Rush" — these water plants have no solid strength, bend easily, and are thus an appropriate emblem of a man apparently bowed down with sorrow.

[33] "Is not this the fast that I have chosen" — not outward forms only, but the real self-denial which the exercising of justice and charity often require.

[34] "Hide not thyself from thine own flesh" = be not ashamed of thine own kindred, because they are poor, and do not withhold from them the help they need.

[35] "Rearward" = protection; the reference is to the pillars of cloud and fire which guided the Israelites when they left Egypt.

[36] "If thou turn away thy foot from" = if thou walk away from = if thou fail to observe.

[37] "I will make thee to ride upon the high places of the earth" = I will give thee the mountains for thy dwelling-place.

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but Jehovah will be unto thee an everlasting light, and thy God thy glory.

The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor,[38] and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes,[39] the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified.

# MANASSEH, AMON, AND JOSIAH

*II Chronicles 33 to 35*

Manasseh was twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem. And he did that which was evil in the sight of Jehovah, after the abominations of the nations whom Jehovah cast out before the children of Israel. For he built again the high places which Hezekiah his father had broken down; and he reared up altars for the Baalim, and made Asheroth,[1] and worshipped all the host of heaven,[2] and served them. And he set the graven image of the idol, which he had made, in the house of God, of which God said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever. And Manasseh seduced Judah and the inhabitants of Jerusalem, so that they did evil more than did the nations whom Jehovah destroyed before the children of Israel.

## MANASSEH TAKEN CAPTIVE

And Jehovah spake to Manasseh, and to his people; but they gave no heed. Wherefore Jehovah brought upon them the captains of the host of the king of Assyria, who took Manasseh in chains, and bound him with fetters, and carried him to Babylon. And when he was in distress, he besought Jehovah his God, and humbled himself greatly before the God of his fathers. And he prayed unto him; and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that Jehovah he was God.

So Manasseh slept with his fathers, and they buried him in his own house:[3] and Amon his son reigned in his stead.

## A SHORT REIGN

Amon was twenty and two years old when he began to reign; and he reigned two years in Jerusalem. And he did that which was evil in the sight of Jehovah, as did Manasseh his father; and Amon sacrificed unto all the graven images which Manasseh his father had made, and served them. And he humbled not himself before Jehovah, as Manasseh his father had humbled himself; but this same Amon trespassed more and more. And his servants conspired against him, and put him to death in his own house. But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

## A BOY BECOMES KING

Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem. And he did that which was right in the eyes of Jehovah, and walked in the ways of David his father, and turned not aside to the right hand or to the left. For in the eighth year of his reign, while he was yet young,[4] he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the Asherim,[5] and the graven images, and the molten images. And they brake down the altars of the Baalim[6] in his presence; and the sun-images that were on high above them he hewed down; and the Asherim,[5] and the graven images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and purged Judah and Jerusalem. And so did he in the cities of Manasseh and Ephraim and Simeon, even unto Naphtali. And he brake down the altars, and beat the Asherim and the graven images into powder, and hewed down all the sun-images throughout all the land of Israel, and returned to Jerusalem.

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[38] "The year of Jehovah's favor" = the Great Jubilee Year. See page 122 for Jehovah's instruction regarding the Year of Jubilee.

[39] "Ashes" — mourners laid aside their head-dress and other ornaments and did not use the oil of joy, but put ashes and dust on their heads.

[1] "Asheroth" — see note on page 158.

[2] "Host of heaven" = the sun, moon, and stars.

[3] "In his own house" — see note on page 188.

[4] "While he was yet young" = in his sixteenth year.

[5] "Asherim" — see note on page 117.

[6] "Baalim" — see note on page 117.

Now in the eighteenth year of his reign, when he had purged the land and the house, he sent Shaphan, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of Jehovah his God.

And when they brought out the money that was brought into the house of Jehovah, Hilkiah the priest found the book of the law [7] of Jehovah given by Moses. And Hilkiah delivered the book to Shaphan. And Shaphan the scribe told the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read therein before the king. And it came to pass, when the king had heard the words of the law, that he rent his clothes.

Then the king sent and gathered together all the elders of Judah and Jerusalem. And the king went up to the house of Jehovah, and all the men of Judah and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, both great and small: and he read in their ears all the words of the book of the covenant that was found in the house of Jehovah. And the king stood in his place, and made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant that were written in this book. And he caused all that were found in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were found in Israel to serve, even to serve Jehovah their God. All his days they departed not from following Jehovah, the God of their fathers.

After all this,[8] when Josiah had prepared the temple, Neco king of Egypt went up to fight against Carchemish by the Euphrates; and Josiah went out against him. And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded. So his servants took him out of the chariot, and put him in the second chariot that he had, and brought him to Jerusalem; and he died, and was buried in the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah: and all the singing men and singing women spake of Josiah in their lamentations unto this day; and they made them an ordinance in Israel.

## THE PROPHECIES OF JEREMIAH

*Jeremiah 1 to 38; Lamentations 3*

THE words of Jeremiah the son of Hilkiah: to whom the word of Jehovah came in the days of Josiah the son of Amon, king of Judah. It came also in the days of Jehoiakim the son of Josiah, unto the end of the eleventh year of Zedekiah, the son of Josiah, king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

Hear ye the word of Jehovah, O house of Jacob, and all the families of the house of Israel: Thus saith Jehovah, What unrighteousness have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

Yea, the stork in the heavens knoweth her appointed times; [1] and the turtle-dove and the swallow and the crane observe the time of their coming; but my people know not the law of Jehovah.

Is there no balm in Gilead? [2] is there no physician there? why then is not the health of the daughter of my people recovered?

Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

Thus saith Jehovah, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Jehovah who exerciseth loving-kindness, justice, and righteousness, in the earth: for in these things I delight, saith Jehovah.

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[7] "Book of the law." This may have been the original copy of the law of Moses, or of the covenant which was renewed with the people in the plains of Moab; both were put in the side of the ark.

[8] "After all this" = thirteen years after this.

[1] "Her appointed times" = the times for the spring and fall migrations.

[2] "Balm in Gilead" — the balsam tree was abundant in Gilead.

JEREMIAH AND THE POTTER'S VESSEL
From a painting by J. J. Tissot

Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

## THE POTTER'S VESSEL

The word which came to Jeremiah from Jehovah, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he was making a work on the wheels. And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it.

Then the word of Jehovah came to me, saying, O house of Israel, cannot I do with you as this potter? saith Jehovah. Behold, as the clay in the potter's hand, so are ye in my hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if they do that which is evil in my sight, that they obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

Thus saith Jehovah, Go, and buy a potter's earthen bottle, and take of the elders of the people, and of the elders of the priests; and go forth unto the valley of the son of Hinnom, which is by the entry, of the gate Harsith,[3] and proclaim there the words that I shall tell thee; and say, Hear ye the word of Jehovah, O kings of Judah, and inhabitants of Jerusalem: Thus saith Jehovah of hosts, the God of Israel, Behold, I will bring evil upon this place, which whosoever heareth, his ears shall tingle.

Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith Jehovah of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again.

## THE RESTORATION OF THE KINGDOM PROMISED

The word that came to Jeremiah from Jehovah, saying, Thus speaketh Jehovah, the God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith Jehovah, that I will turn again the captivity[4] of my people Israel and Judah, saith

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[3] "The gate Harsith" = the gate of potsherds, or the gate used for casting refuse.

[4] "Turn again the captivity" = reverse the captivity = bring back the people from captivity.

Jehovah; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

Jehovah appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness I have drawn thee.[5]

Hear the word of Jehovah, O ye nations, and declare it in the isles afar off; and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

Behold, the days come, saith Jehovah, that I will make a new covenant[6] with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days,[7] saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more.

Behold, the days come, saith Jehovah, that I will perform that good word which I have spoken concerning the house of Israel and concerning the house of Judah. In those days, and at that time, will I cause a Branch of righteousness to grow up unto David; and he shall execute justice and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name whereby she shall be called: Jehovah our righteousness.

## A FINAL WARNING

THEN came the word of Jehovah unto Jeremiah, saying, Thus saith Jehovah of hosts, the God of Israel: Go, and say to the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith Jehovah. I have spoken unto you, rising up early and speaking; and ye have not hearkened unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me. Therefore thus saith Jehovah, the God of hosts, the God of Israel: Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them; because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

JEREMIAH FORETELLING THE BABYLONIAN CAPTIVITY

## JEREMIAH WRITES JEHOVAH'S MESSAGE

AND it came to pass in the fourth year of Jehoiakim the son of Josiah, king of Judah, that this word came unto Jeremiah from Jehovah, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

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[5] "Therefore with loving-kindness have I drawn thee" = therefore have I patiently continued to be merciful to thee.

[6] "A new covenant." In this paragraph is a clear announcement that the old Jewish system of regulating its national affairs is to be superseded by a new system in the days to come — one that will be more personal and more spiritual in character.

[7] "After those days" = after those days have come (not after they have passed).

Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of Jehovah, which he had spoken unto him, upon a roll of a book. And Jeremiah commanded Baruch, saying, I cannot go into the house of Jehovah: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of Jehovah in the ears of the people in Jehovah's house upon the fast-day; and also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before Jehovah, and will return every one from his evil way; for great is the anger and the wrath that Jehovah hath pronounced against this people.

Now it came to pass in the fifth year of Jehoiakim the son of Josiah, king of Judah, that all the people in Jerusalem, and all the people that came from the cities of Judah unto Jerusalem, proclaimed a fast before Jehovah. Then read Baruch in the book the words of Jeremiah in the house of Jehovah, in the chamber of Gemariah the son of Shaphan the scribe, in the upper court, at the entry of the new gate of Jehovah's house, in the ears of all the people.

And when Micaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of Jehovah, he went down into the king's house, into the scribe's chamber: and, lo, all the princes were sitting there. Then Micaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thy hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears. Now it came to pass, when they had heard all the words, they turned in fear one toward another, and said unto Baruch, We will surely tell the king of all these words. And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye are.

## THE KING REJECTS THE MESSAGE

And they went in to the king into the court; but they had laid up the roll in the chamber of Elishama the scribe; and they told all the words in the ears of the king. So the king sent Jehudi to fetch the roll; and he took it out of the chamber of Elishama the scribe. And Jehudi read it in the ears of the king, and in the ears of all the princes that stood beside the king. Now the king was sitting in the winter-house: and there was a fire in the brazier burning before him. And it came to pass, when Jehudi had read three or four leaves, that the king cut it with the penknife, and cast it into the fire that was in the brazier, until all the roll was consumed in the fire that was in the brazier. And they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. Moreover [the princes] made intercession to the king that he would not burn the roll; but he would not hear them. And the king commanded Jerahmeel the king's son, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet; but Jehovah hid them.

## JEREMIAH REWRITES THE MESSAGE

Then the word of Jehovah came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. And concerning Jehoiakim king of Judah thou shalt say, Thus saith Jehovah: Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus saith Jehovah concerning Jehoiakim king of Judah: He shall have none to sit upon the throne of David. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they hearkened not. Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of

Neriah, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and there were added besides unto them many like words.

## JEREMIAH IS PERSECUTED

AND it came to pass that, when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army, then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to receive his portion[8] there, in the midst of the people. And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah; and he laid hold on Jeremiah the prophet, saying, Thou art falling away[9] to the Chaldeans. Then said Jeremiah, It is false; I am not falling away to the Chaldeans. But he hearkened not to him; so Irijah laid hold on Jeremiah, and brought him to the princes. And the princes were wroth with Jeremiah, and smote him, and put him in prison in the house[10] of Jonathan the scribe; for they had made that the prison.

When Jeremiah was come into the dungeon-house,[11] and into the cells, and Jeremiah had remained there many days; then Zedekiah the king sent, and fetched him: and the king asked him secretly in his house, and said, Is there any word from Jehovah? And Jeremiah said, There is. He said also, Thou shalt be delivered into the hand of the king of Babylon. Moreover Jeremiah said unto king Zedekiah, Wherein have I sinned against thee, or against thy servants, or against this people, that ye have put me in prison? Where now are your prophets that prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? And now hear, I pray thee, O my lord the king: let my supplication, I pray thee, be presented before thee, that thou cause me not to return to the house of Jonathan the scribe, lest I die there. Then Zedekiah the king commanded, and they committed Jeremiah into the court of the guard; and they gave him daily a loaf of bread out of the bakers' street,[12] until all the bread in the city was spent. So Jeremiah abode in the court of the guard until the day that Jerusalem was taken.

[And Jeremiah wrote these words in his Lamentations:]

It is of Jehovah's loving-kindnesses that we
are not consumed, because his compassions
fail not.
They are new every morning; great is thy
faithfulness.
Jehovah is my portion, saith my soul; therefore
will I hope in him.

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[8] "Portion" = inheritance.

[9] "Falling away" = deserting.

[10] "Prison in the house" — in Eastern countries, very often part of the house of a public officer was used for a prison.

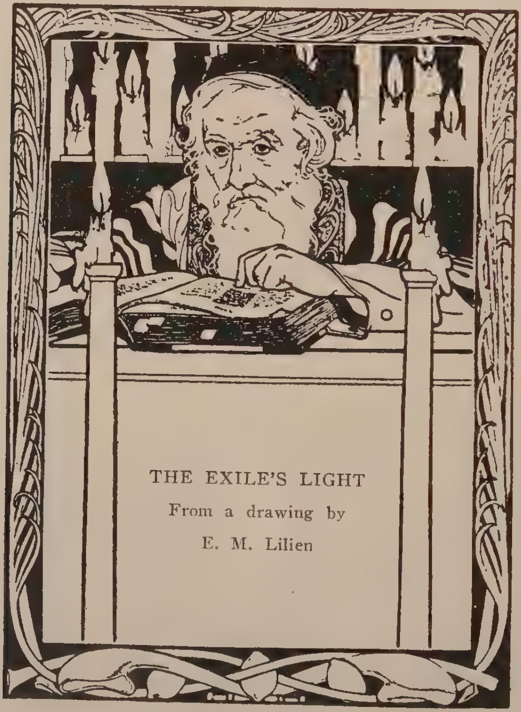
[11] "Dungeon-house" — this was probably a deep pit in the midst of the inner court of the house, having recesses (cells) round it near the bottom in which the prisoners were lodged.

[12] "Out of the bakers' street" = from the bakeshops. It is customary in the Orient for persons of the same trade to carry on their business in the same street. Jeremiah was by this order supplied with food at the expense of the king.

JEREMIAH'S LAMENTATIONS
From a painting by Eduard Bendemann

Jehovah is good unto them that wait for him, to the soul that seeketh him.
It is good that a man should hope and quietly wait for the salvation of Jehovah.
It is good for a man that he bear the yoke[13] in his youth.
Let him sit alone and keep silence, because he hath laid it upon him.
Let him put his mouth in the dust, if so be there may be hope.
Let him give his cheek to him that smiteth him; let him be filled full with reproach.
For the Lord will not cast off for ever.
For though he cause grief, yet will he have compassion according to the multitude of his loving-kindnesses.
For he doth not afflict willingly, nor grieve the children of men.
Wherefore doth a living man complain, a man for the punishment of his sins?

Let us search and try our ways, and turn again to Jehovah.
Let us lift up our heart with our hands unto God in the heavens.



THE EXILE'S LIGHT
From a drawing by
E. M. Lilien

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[13] "Yoke" = punishment.

# THE BABYLONIAN CAPTIVITY

## NEBUCHADNEZZAR BECOMES KING OF THE JEWS

*II Chronicles 36*

Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And the king of Egypt deposed him at Jerusalem, and fined the land a hundred talents[1] of silver and a talent of gold. And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim. And Neco took Jehoahaz his brother, and carried him to Egypt.

Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of Jehovah his God. Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon. Nebuchadnezzar also carried of the vessels of the house of Jehovah to Babylon, and put them in his temple at Babylon. And Jehoiachin his son reigned in his stead; and he did that which was evil in the sight of Jehovah. And at the return of the year[2] king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of Jehovah, and made Zedekiah his brother[3] king over Judah and Jerusalem.

Zedekiah was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of Jehovah his God; he humbled not himself before Jeremiah the prophet speaking from the mouth of Jehovah. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart against turning unto Jehovah, the God of Israel.

And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts against it round about. So the city was besieged unto the eleventh year of king Zedekiah. On the ninth day of the fourth month the famine was sore in the city, so that there was no bread for the people of the land. Then a breach was made in the city, and all the men of war fled by night by the way of the gate between the two walls, which was by the king's garden (now the Chaldeans were against the city round about); and the king went by the way of the Arabah. But the army of the Chaldeans pursued after the king, and overtook him in the plains of Jericho; and all his army was scattered from him. Then they took the king, and carried him up unto the king of Babylon to Riblah; and they gave judgment upon him. And they bound [Zedekiah] in fetters, and carried him to Babylon.

And all the vessels of the house of God, great and small, and the treasures of the house of Jehovah, and the treasures of the king, and of his princes, all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; and they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the word of Jehovah by the mouth of Jeremiah, until the land had enjoyed its sabbaths: for as long as it lay desolate it kept sabbath, to fulfill threescore and ten years.

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[1] "Talent" — a silver talent was worth about $2,176, and a gold talent about $32,640; hence the amount demanded by the king of Egypt was about $250,240.

[2] "Return of the year" = the spring.

[3] "His brother" = his father's brother.

# THE STORY OF DANIEL

*Daniel 1 to 6*

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand,[1] with part of the vessels of the house of God; and he carried them into the land of Shinar[2] to the house of his god:[3] and he brought the vessels into the treasure-house[4] of his god. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring in certain of the children of Israel, even of the seed royal and of the nobles; youths in whom was no blemish, but well-favored, and skillful in all wisdom, and endued with knowledge, and understanding science, and such as had ability to stand in the king's palace; and that he should teach them the learning and the tongue of the Chaldeans. And the king appointed for them a daily portion of the king's dainties, and of the wine which he drank, and that they should be nourished three years; that at the end thereof they should stand before the king. Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah.[5] And the prince of the eunuchs gave names unto them: unto Daniel he gave the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

But Daniel purposed in his heart that he would not defile himself[6] with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king. Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah: Prove thy servants, I beseech thee, ten days; and let them give us pulse[7] to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.

So he hearkened unto them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties. So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them;[8] and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

## NEBUCHADNEZZAR'S DREAM

And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams; and his spirit was troubled, and his sleep went from him. Then the king commanded to call the magicians, and the enchanters, and the sorcerers, and the Chaldeans,[9] to tell[10] the king his dreams. So they came in and stood before the king. And the king said unto them, I have dreamed a dream and my spirit is troubled to know the dream. Then spake the Chaldeans to the king in the Syrian language, O king, live for ever: tell thy servants the dream, and we will show the interpretation. The king answered and said to the

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[1] "Into his hand" = into his power; Jehoiakim occupied the throne for some years after this, but as the vassal of Nebuchadnezzar.

[2] "Shinar" = the ancient name of Babylonia.

[3] "His god" = probably Belus, the temple to whom was described by Herodotus, the early Greek historian.

[4] "The treasure-house" = the place where were kept the consecrated vessels.

[5] "Daniel, Hananiah, Mishael, and Azariah" — all four of these names contain the name of Jehovah (Daniel = God my judge; Hananiah = Jehovah is gracious; Mishael = who is like God; Azariah = Jehovah is Helper).

[6] "Defile himself" — the food was probably such as was forbidden to the Hebrews, and had been, according to heathen custom, offered to idols.

[7] "Pulse" = vegetable diet.

[8] "Communed with them" = examined them.

[9] "Chaldeans" — those belonging to the original race of Chaldeans which had always made a special study of astronomy and the occult sciences; they at this time formed a kind of priestly caste in Babylonia.

[10] "To tell" = to tell the meaning.

KING NEBUCHADNEZZAR'S DREAM
From a painting by Georges Rochegrosse

Chaldeans, The thing is gone from me: if ye make not known unto me the dream and the interpretation thereof, ye shall be cut in pieces. But if ye show the dream and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore show me the dream and the interpretation thereof. They answered the second time and said, Let the king tell his servants the dream, and we will show the interpretation. The king answered and said, I know of a certainty that ye would gain time,[11] because ye see the thing is gone from me. But if ye make not known unto me the dream, there is but one law for you; for ye have prepared lying and corrupt words to speak before me, till the time be changed:[11] therefore tell me the dream, and I shall know that ye can show me the interpretation thereof. The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter, forasmuch as no king, lord, or ruler, hath asked such a thing of any magician, or enchanter, or Chaldean. And it is a rare thing that the king requireth, and there is no other that can show it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. So the decree went forth, and the wise men were to be slain; and they sought Daniel and his companions to be slain.

DANIEL INTERPRETING NEBUCHADNEZZAR'S DREAM

Then Daniel returned answer with counsel and prudence to Arioch the captain of the king's guard, who was gone forth to slay the wise men of Babylon; he answered and said to Arioch the king's captain, Wherefore is the decree so urgent from the king? Then Arioch made the thing known to Daniel. And Daniel went in, and desired of the king that he would appoint him a time, and he would show the king the interpretation.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a vision of the night. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God forever and ever; for wisdom and might are his. And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that have understanding; he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast now made known unto me what we desired of thee; for thou hast made known unto us the king's matter. Therefore Daniel went in unto Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and said thus unto him: Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation.

Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the children of the captivity of Judah, that will make known unto the king the interpretation. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered before the king, and said, The secret which the king hath demanded can neither wise men, enchanters, magicians, nor soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and he hath made known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: as for thee, O King, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets hath made known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart.

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[11] "Ye would gain time * * * till the time be changed" = you desire to gain advantage by delay, because as time passes on other matters may divert my attention.

Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands,[12] which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them:[13] and the stone that smote the image became a great mountain, and filled the whole earth.

This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all: thou art the head of gold. And after thee shall arise another kingdom[14] inferior to thee; and another third kingdom[15] of brass, which shall bear rule over all the earth. And the fourth kingdom[16] shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay. And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel,[17] and commanded that they should offer an oblation and sweet odors unto him. The king answered unto Daniel, and said, Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret. Then the king made Daniel great, and gave him many great gifts, and made him to rule over the whole province of Babylon, and to be chief governor over all the wise men of Babylon. And Daniel requested of the king, and he appointed Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel was in the gate of the king.

## THE FIERY FURNACE

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits,[18] and the breadth thereof six cubits:[19] he set it up in the plain of Dura,[20] in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the satraps, the deputies, and the governors, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the satraps, the deputies, and the governors, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered to-

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[12] "Cut out without hands" = not cut out by human power.

[13] "So that no place was found for them" = so that no one place held all the pieces.

[14] "Another kingdom" = the Medes and Persians.

[15] "Third kingdom" = the Macedonian empire under Alexander the Great.

[16] "Fourth kingdom" = the Roman empire.

[17] "Worshipped Daniel" = did homage to Daniel.

[18] "Threescore cubits" = sixty cubits = about 87½ feet.

[19] "Six cubits" = about eight feet nine inches.

[20] "The plain of Dura" = the plain of the wall; this was southeast of the city.

IN THE FIERY FURNACE
From a painting by Frederic Shields

gether unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then the herald cried aloud, To you it is commanded, O peoples, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the peoples heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came near, and brought accusation against the Jews. They answered and said to Nebuchadnezzar the king, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image; and whoso falleth not down and worshippeth, shall be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar answered and said unto them, Is it of purpose, O Shadrach, Meshach, and Abed-nego, that ye serve not my god, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that god that shall deliver you out of my hands? Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we have no need to answer thee[21] in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace seven times more[22] than it was wont to be heated. And he commanded certain mighty[23] men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their hosen, their tunics, and their mantles, and their other garments,[24] and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

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[21] "We have no need to answer thee" = it is useless for us to explain our action and to plead with you; we cannot do otherwise than we have done, and you have issued a royal decree which must be carried out.

[22] "Seven times more" = to as hot as possible. "Seven" is often used to mean "completely."

[23] "Mighty" = strong.

[24] "Hosen, tunics, mantles, and other garments" = all their clothes = fully dressed.

Then Nebuchadnezzar the king was astonished, and rose up in haste: he spake and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods. Then Nebuchadnezzar came near to the mouth[25] of the burning fiery furnace: he spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego came forth out of the midst of the fire. And the satraps, the deputies and the governors, and the king's counsellors, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their hosen changed, nor had the smell of fire passed on them.

Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed[26] the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces; because there is no other god that is able to deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego in the province of Babylon.

## BELSHAZZAR'S FEAST

Belshazzar the king[27] made a great feast to a thousand of his lords, and drank wine before

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[25] "Mouth" = door.

[26] "Changed" = disobeyed.

[27] "Belshazzar the king" — four kings reigned in Babylonia between Nebuchadnezzar and Belshazzar; at this time Belshazzar was not the sole ruler, but was associated with his father in the government.

BELSHAZZAR'S FEAST
From a painting by J. Martin

the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father [28] had taken out of the temple which was in Jerusalem; that the king and his lords, his wives [29] and his concubines, might drink therefrom. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his lords, his wives and his concubines, drank from them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed in him, and his thoughts troubled him; and the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers. The king spake and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler [27] in the kingdom. Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were perplexed.

Now the queen [30] by reason of the words of the king and his lords came into the banquet house: the queen spake and said, O king, live for ever; let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, were found in him; and the king Nebuchadnezzar thy father,[28] the king, I say, thy father, made him master of the magicians, enchanters, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of dark sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation.

Then was Daniel brought in before the king. The king spake and said unto Daniel, Art thou that Daniel, who art of the children of the captivity of Judah, whom the king my father brought out of Judah? I have heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom are found in thee. And now the wise men, the enchanters, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not show the interpretation of the thing. But I have heard of thee, that thou canst give interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation. O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty: and because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down. But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men, and his heart was made like the beasts', and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven; until he knew that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this, but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine from them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from before him, and this writing was inscribed.

And this is the writing that was inscribed: MENE, MENE, TEKEL, UPHARSIN.[31] This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end. TEKEL; thou art weighed in the balances, and art found wanting. PERES[31]: thy kingdom is divided, and given to the Medes and Persians.

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[28] "His father" = his ancestor.

[29] "His wives" — the Babylonians differed from the Persians and other Oriental nations in admitting females to their banquets.

[30] "Queen" = the mother of Belshazzar.

[31] Upharsin * * * Peres — "U" is "and," and "Pharsin" means the same as "Peres."

Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom.

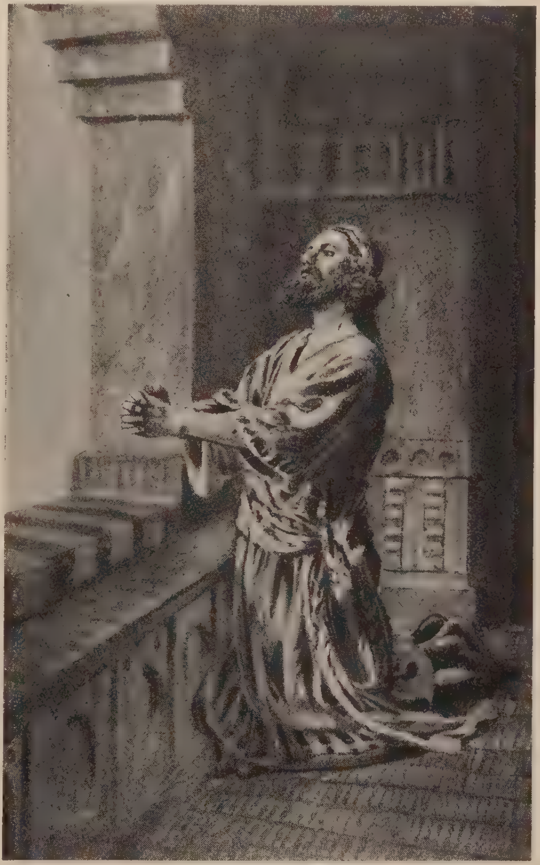
In that night[32] Belshazzar the Chaldean king was slain. And Darius the Mede received the kingdom, being about threescore and two years old.

## DANIEL IN THE LIONS' DEN

IT PLEASED Darius to set over the kingdom a hundred and twenty satraps, who should be throughout the whole kingdom; and over them three presidents, of whom Daniel was one; that these satraps might give account unto them, and that the king should have no damage. Then this Daniel was distinguished above the presidents and the satraps, because an excellent spirit was in him; and the king thought to set him over the whole realm.

Then the presidents and the satraps sought to find occasion against Daniel as touching the kingdom; but they could find no occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and satraps assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the deputies and the satraps, the counsellors and the governors, have consulted together to establish a royal statute, and to make a strong interdict, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the interdict, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the interdict.

And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber[33] toward Jerusalem[34]); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled together, and found Daniel making petition and supplication before his God. Then they came near, and spake before the king concerning the king's interdict: Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the interdict that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased,[35] and set his heart on Daniel to deliver him; and



DANIEL PRAYING

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[32] "In that night" — Belshazzar's father had already been defeated by Cyrus (Darius was Cyrus's chief officer). The Persians, as they marched on Babylon, stopped and turned the waters of the Euphrates River through a canal into an old reservoir. As soon as the river was low enough so that they could ford it, they entered the city by the watergate. Probably the excitement of the great feast made it possible for the Persians thus to surprise the Babylonians.

[33] "Chamber" = the upper chamber, reserved for prayer.

[34] "Toward Jerusalem" — it was customary for the Hebrews when praying to turn toward Jerusalem where were the symbols of God's presence and favor toward his people.

[35] "Sore displeased" — not with Daniel, but annoyed to think that he had been trapped into doing something which would deprive him of the best of his servants.

he labored till the going down of the sun[36] to rescue him. Then these men assembled together unto the king, and said unto the king, Know, O king, that it is a law of the Medes and Persians, that no interdict nor statute which the king establisheth may be changed.

DANIEL IN THE LIONS' DEN
From a painting by J. Ziegler

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel. Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep fled from him.

Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came near unto the den to Daniel, he cried with a lamentable voice; the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

And the king commanded, and they brought those men that had accused Daniel, and they cast them into the den of lions, and the lions had the mastery of them.

Then king Darius wrote unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed; and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

## ESTHER, THE GIRL WHO SAVED HER PEOPLE

*Esther 1 to 10*

### THE GREAT FEAST OF AHASUERUS

Now it came to pass in the days of Ahasuerus (this is Ahasuerus who reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces), in the third year of his reign, he made a feast unto all his princes and his servants, when he showed the riches of his glorious kingdom and the honor of his excellent majesty many days, even a hundred and fourscore days. And when these days were fulfilled, the king made a feast unto all the people that were present in Shushan the palace, both great and small, seven days, in the court of the garden of the king's palace. There were hangings of white cloth, of green, and of blue, fastened with cords of fine linen and purple to silver rings and pillars of marble: the couches [1] were of gold and silver, upon a pavement of red, and white, and yellow, and black marble. And they gave them drink in vessels of gold (the vessels being diverse one from another), and royal wine in abundance, according to the bounty of the king.

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[36] "He labored till the going down of the sun" = he tried earnestly to find some plan, but with the coming of evening the penalty could no longer be delayed.

## VASHTI REFUSES TO OBEY

Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus. On the seventh day, when the heart of the king was merry with wine, he commanded the seven chamberlains to bring Vashti the queen before the king with the crown royal, to show the peoples and the princes her beauty; for she was fair to look on. But the queen Vashti refused to come at the king's commandment by the chamberlains: therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men, who knew the times,[2] What shall we do unto the queen Vashti according to law, because she hath not done the bidding of the king Ahasuerus by the chamberlains? And Memucan answered before the king and the princes, If it please the king, let there go forth a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And the saying pleased the king and the princes; and the king did according to the word of Memucan.

## SELECTING A NEW QUEEN

Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king: and let the maiden that pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

There was a certain Jew in Shushan the palace, whose name was Mordecai, who had been carried away from Jerusalem with the captives, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah,[3] that is, Esther,[3] his uncle's daughter: for she had neither father nor mother, and the maiden was fair and beautiful; and when her father and mother were dead, Mordecai took her for his own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, that Esther was taken into the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he removed her and her maidens to the best place of the house of the women. Esther had not made known her people nor her kindred; for Mordecai had charged her that she should not make it known. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what would become of her.

ESTHER PRESENTING HERSELF BEFORE AHASUERUS
From a painting by Félix Joseph Barrias

Now when the turn of every maiden was come to go in to king Ahasuerus, whatsoever she desired was given her to go with her out of the house of the women unto the king's house. Now when the turn of Esther was come, she required nothing[4] but what the king's chamberlain appointed. And Esther obtained favor in the sight of all them that looked upon her.

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[1] "Couches" = not beds, but the couches upon which the guests reclined at their meals as was the custom among ancient people.

[2] "Who knew the times" = who were well versed in politics.

[3] "Hadassah * * * Esther" — Hadassah, meaning "myrtle," was her Hebrew name, and Esther, meaning "star," was her Persian name.

## ESTHER MADE QUEEN

So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained favor and kindness in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast unto all his princes, and his servants, even Esther's feast; and he made a release[5] to the provinces, and gave gifts, according to the bounty of the king.

In those days, while Mordecai was sitting in the king's gate, two of the king's chamberlains, of those that kept the threshold, were wroth, and sought to lay hands on the king Ahasuerus. And the thing became known to Mordecai, who showed it unto Esther the queen; and Esther told the king thereof in Mordecai's name. And when inquisition was made of the matter, and it was found to be so, they were both hanged on a tree: and it was written in the book of the chronicles before the king.

## HAMAN'S ADVANCEMENT

After these things did king Ahasuerus promote Haman the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed down, and did reverence to Haman; for the king had so commanded concerning him. But Mordecai bowed not down, nor did him reverence. Then the king's servants, that were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment? Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not down, nor did him reverence, then was Haman full of wrath. But he thought scorn to lay hands on Mordecai alone; for they had made known to him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they be destroyed: and I will pay ten thousand talents of silver[6] into the hands of those that have the charge of the king's business, to bring it into the king's treasuries. And the king took his ring from his hand, and gave it unto Haman the Jews' enemy. And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

## THE PLOT AGAINST THE JEWS

Then were the king's scribes called in the first month,[7] on the thirteenth day thereof; and there was written according to all that Haman commanded unto the king's satraps, and to the governors that were over every province; in the name of king Ahasuerus was it written, and it was sealed with the king's ring. And letters were sent by posts into all the king's provinces, to destroy, to slay, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month,[8] which is the month Adar, and to take the spoil of them for a prey. The posts went forth in haste by the king's commandment, and the decree was given out in Shushan the palace. And the king and Haman sat down to drink; but the city of Shushan was perplexed.

Now when Mordecai knew all that was done, Mordecai rent his clothes,[9] and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and he came even before the king's gate: for none might enter within the king's gate clothed with sackcloth. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and

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[4] "Required nothing" = asked for nothing extra.

[5] "Made a release" = remitted tribute.

[6] "Ten thousand talents of silver" = about $21,760,000. This immense sum was promised for the purpose of gratifying his desire for revenge and was intended to compensate the king for the tribute which the slaughtered people would have paid, for that was the standard by which Haman and his master figured the value of these captive subjects. Doubtless Haman expected to reimburse himself from the spoil from the Hebrews.

[7] "First month" = the month of Nisan. The thirteenth would be about the third of April of our calendar.

[8] "Thirteenth day of the twelfth month" = about the seventh of March of our calendar.

[9] "Rent his clothes" — see note on page 78.

ESTHER APPEALS TO THE KING
From a painting by Johannot

fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

## ESTHER IS INFORMED OF THE DECREE

And Esther's maidens and her chamberlains came and told it her; and the queen was exceedingly grieved: and she sent raiment to clothe Mordecai, and to take his sackcloth from off him; but he received it not. Then called Esther for Hathach, one of the king's chamberlains, whom he had appointed to attend upon her, and charged him to go to Mordecai, to know what this was, and why it was. So Hathach went forth to Mordecai unto the broad place of the city, which was before the king's gate. And Mordecai told him of all that had happened unto him, and the exact sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given out in Shushan to destroy them, to show it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him, for her people.

And Hathach came and told Esther the words of Mordecai. Then Esther spake unto Hathach, and gave him a message unto Mordecai, saying: All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except those to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days. And they told to Mordecai Esther's words.

Then Mordecai bade them return answer unto Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish: and who knoweth whether thou art not come to the kingdom for such a time as this? Then Esther bade them return answer unto Mordecai, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. So Mordecai went his way, and did according to all that Esther had commanded him.

## ESTHER INTERCEDES WITH THE KING

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the entrance of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be given thee even to the half of the kingdom.[10] And Esther said, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

## THE KING DINES WITH ESTHER

Then the king said, Cause Haman to make haste, that it may be done as Esther hath said. So the king and Haman came to the banquet that Esther had prepared. And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed. Then answered Esther, and said, My petition and my request is: If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

Then went Haman forth that day joyful and glad of heart: but when Haman saw Mordecai in the king's gate, that he stood not up nor moved for him, he was filled with wrath against Mordecai. Nevertheless Haman refrained himself, and went home; and he sent and fetched his friends and Zeresh his wife. And Haman recounted unto them the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow also am I invited by her together with the king. Yet all this availeth me nothing, so long as I see

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[10] "Even to the half of the kingdom" = even to the income (revenue) from half of the kingdom. The ancient Persian kings bestowed grants on their favorites, not by direct payments from the royal treasury, but by giving them the revenues of particular cities or provinces.

Mordecai the Jew sitting at the king's gate. Then said Zeresh his wife and all his friends unto him, Let a gallows be made fifty cubits[11] high, and in the morning speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

## THE ADVANCEMENT OF MORDECAI

ON THAT night could not the king sleep; and he commanded to bring the book of records of the chronicles, and they were read before the king. And it was found written, that Mordecai had told of two of the king's chamberlains, who had sought to lay hands on the king Ahasuerus. And the king said, What honor and dignity hath been bestowed on Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him. And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in. So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honor? Now Haman said in his heart, To whom would the king delight to do honor more than to myself? And Haman said unto the king, For the man whom the king delighteth to honor, let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on the head of which a crown royal is set: and let the apparel and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man therewith whom the king delighteth to honor, and cause him to ride on horseback through the street

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[11] "Fifty cubits" = about seventy-three feet. The height was unusual, as the custom was to use a spear stuck up in the ground.

THE TRIUMPH OF MORDECAI

of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor.

Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. Then took Haman the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honor. And Mordecai came again to the king's gate. But Haman hasted to his house, mourning and having his head covered. And Haman recounted unto Zeresh his wife and all his friends everything that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou shalt not prevail against him, but shalt surely fall before him. While they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

## "TO THE HALF OF MY KINGDOM!"

So THE king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed. Then Esther the queen answered and said, If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish. Then spake the king Ahasuerus and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, An adversary and an enemy, even this wicked Haman. Then Haman was afraid before the king and the queen. Then said Harbonah, one of the chamberlains that were before the king, Behold also, the gallows fifty cubits high, which Haman hath made for Mordecai, who spake good for the king, standeth in the house of Haman. And the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

On that day did the king Ahasuerus give the house of Haman[12] the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

## ESTHER BEGS THE LIVES OF HER PEOPLE

AND Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out to Esther the golden sceptre. So Esther arose, and stood before the king. And she said, If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman, which he wrote to destroy the Jews that are in all the king's provinces: for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred? Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also to the Jews, as it pleaseth you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

Then were the king's scribes called and he wrote in the name of king Ahasuerus, and sealed it with the king's ring, and set letters by posts on horseback, riding on swift steeds that were used in the king's service, bred of the stud: wherein the king granted the Jews that were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, their little ones and women, and to take the spoil of them for a prey, upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple: and the city of Shushan shouted and was glad. The Jews had light and gladness, and joy and honor. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had gladness and joy, a feast and a good

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[12] "The house of Haman" = all his property.

ESTHER DENOUNCES HAMAN
From a painting by José Villegas

day. And many from among the peoples of the land became Jews; for the fear of the Jews was fallen upon them.

On that day the number of those that were slain in Shushan the palace was brought before the king. And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace. Now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done. Then said Esther, If it please the king, let it be granted to the Jews that are in Shushan to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows. And the king commanded it so to be done: and a decree was given out in Shushan; and they hanged Haman's ten sons.

## THE FEAST OF PURIM APPOINTED

And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, to enjoin them that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, as the days wherein the Jews had rest from their enemies, and the month which was turned unto them from sorrow to gladness, and from mourning into a good day; that they should make them days of feasting and gladness, and of sending portions one to another, and gifts to the poor.

Wherefore they called these days Purim, after the name of Pur. Therefore because of all the words of this letter, and of that which they had seen concerning this matter, and that which had come unto them, the Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so that it should not fail, that they would keep these two days according to the writing thereof, and according to the appointed time thereof, every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the

Jews, nor the remembrance of them perish from their seed.

### THE GREATNESS OF MORDECAI

AND the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea. And all the acts of his power and of his might, and the full account of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the good of his people, and speaking peace to all his seed.

## EZEKIEL

*Ezekiel 1 to 37*

### EZEKIEL'S VISION

NOW it came to pass in the thirtieth year, in the fourth month,[1] in the fifth day of the month, as I was among the captives by the river Chebar, that the heavens were opened, and I saw visions of God.

And he said unto me, Son of man, stand upon thy feet, and I will speak with thee. And the Spirit entered into me when he spake unto me, and set me upon my feet; and I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to nations that are rebellious, which have rebelled against me: they and their fathers have transgressed against me even unto this very day.

Therefore say, Thus saith the Lord Jehovah: Whereas I have removed them far off among the nations, and whereas I have scattered them among the countries, yet will I be to them a sanctuary for a little while in the countries where they are come. Therefore say, Thus saith the Lord Jehovah: I will gather you from the peoples, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And I will give them one heart,[2] and I will put a new spirit within you; and I will take the stony heart[3] out of their flesh, and will give them a heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

### EVERY MAN IS JUDGED BY HIS ACTIONS

AND the word of Jehovah came unto me, saying, Son of man, when a land sinneth against me by committing a trespass, and I stretch out my hand upon it, and break the staff of the bread thereof, and send famine upon it, and cut off from it man and beast; though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord Jehovah. If I cause evil beasts to pass through the land, and they ravage it, and it be made desolate, so that no man may pass through because of the beasts; though these three men were in it, as I live, saith the Lord Jehovah, they should deliver neither sons nor daughters; they only should be delivered, but the land should be desolate. Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off from it man and beast; though these three men were in it, as I live, saith the Lord Jehovah, they should deliver neither sons nor daughters, but they only should be delivered themselves. Or if I send a pestilence into that land, and pour out my wrath upon it in blood, to cut off from it man and beast; though Noah, Daniel, and Job, were in it, as I live, saith the Lord Jehovah, they should deliver neither son nor daughter; they should but deliver their own souls by their righteousness.

The word of Jehovah came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord Jehovah, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

But if a man be just, and do that which is lawful and right, and hath not wronged any, but hath restored to the debtor his pledge, hath taken nought by robbery, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon interest, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true

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[1] "Fourth month" = the month of Tammuz; the fifth would be about the twenty-sixth of June of our calendar.

[2] "One heart" = a heart not divided between Jehovah and idols.

[3] "Stony heart" = a heart hardened against conscience.

THE JEW IN EXILE
From a drawing by E. M. Lilien

justice between man and man, hath walked in my statutes, and hath kept mine ordinances, to deal truly; he is just, he shall surely live, saith the Lord Jehovah.

If he beget a son that is a robber, a shedder of blood, and that doeth any one of these things, he shall surely die; his blood shall be upon him.

Now, lo, if he beget a son, that seeth all his father's sins, which he hath done, and feareth, and doeth not such like, but hath given his bread to the hungry, and hath covered the naked with a garment; that hath executed mine ordinances, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

Yet say ye, Wherefore doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. None of his transgressions that he hath committed shall be remembered against him: in his righteousness that he hath done he shall live. Have I any pleasure in the death of the wicked? saith the Lord Jehovah; and not rather that he should return from his way, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord Jehovah. Return ye, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore turn yourselves, and live.

## THE VALLEY OF DRY BONES

The hand of Jehovah was upon me, and he brought me out in the Spirit of Jehovah, and set me down in the midst of the valley; and it was full of bones. And he caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord Jehovah, thou knowest. Again he said unto me, Prophesy over these bones, and say unto them, O ye dry bones, hear the word of Jehovah. Thus saith the Lord Jehovah unto these bones: Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am Jehovah.

So I prophesied as I was commanded: and as I prophesied, there was a noise, and, behold, an earthquake; and the bones came together, bone to its bone. And I beheld, and, lo, there were sinews upon them, and flesh came up, and skin covered them above; but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord Jehovah: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried up, and our hope is lost; we are clean cut off. Therefore prophesy, and say unto them, Thus saith the Lord Jehovah: Behold, I will open your graves, and cause you to come up out of your graves, O my people; and I will bring you into the land of Israel. And ye shall know that I am Jehovah, when I have opened your graves, and caused you to come up out of your graves, O my people. And I will put my Spirit in you, and ye shall live, and I will place you in your own land: and ye shall know that I, Jehovah, have spoken it and performed it, saith Jehovah.

# THE RETURN FROM CAPTIVITY

## THE PROCLAMATION OF CYRUS, KING OF PERSIA

*Ezra 1 to 3*

Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (he is God), which is in Jerusalem. Then rose up the heads of fathers' houses of Judah and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred to go up to build the house of Jehovah which is in Jerusalem. And all they that were round about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things. Also Cyrus the king brought forth the vessels of the house of Jehovah, which Nebuchadnezzar had brought forth out of Jerusalem, and had put in the house of his gods; even those did Cyrus king of Persia bring forth, and numbered them unto Sheshbazzar, the prince of Judah.

Now the children of the province, that went up out of the captivity of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and that returned unto Jerusalem and Judah, every one unto his city—the whole assembly together was forty and two thousand three hundred and threescore, besides their men-servants and their maid-servants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred singing men and singing women. Their horses were seven hundred thirty and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

And some of the heads of fathers' houses, when they came to the house of Jehovah which is in Jerusalem, offered willingly for the house of God to set it up in its place: they gave after their ability into the treasury of the work threescore and one thousand darics of gold, and five thousand pounds of silver, and one hundred priests' garments.

And when the seventh month[1] was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the law of Moses the man of God. And they offered burnt-offerings thereon unto Jehovah, even burnt-offerings morning and evening.

## REBUILDING GOD'S HOUSE

*Ezra 3 to 6*

And when the builders laid the foundation of the temple of Jehovah, they set the priests[1] in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise Jehovah, after the order of David king of Israel. And they sang one to another in praising and giving thanks unto Jehovah, saying, For he is good, for his loving-kindness endureth for ever toward Israel. And all the people shouted with a great shout, when they praised Jehovah, because the foundation of the house of Jehovah was laid. But many of the priests and Levites and heads of fathers' houses, the old men that had seen the first house,[2] when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off.

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[1] "They set the priests" = the priests stood.

[1] "Seventh month" = the month of Tishri = about September twenty-first to October twenty-first on our calendar.

Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: Thy servants the men beyond the River, and so forth. Be it known unto the king, that the Jews[3] that came up from thee are come to us unto Jerusalem; they are building the rebellious and the bad city, and have finished the walls, and repaired the foundations. Be it known now unto the king, that, if this city be builded, and the walls finished, they will not pay tribute, custom, or toll, and in the end it will be hurtful unto the kings. Now because we eat the salt of the palace, and it is not meet for us to see the king's dishonor, therefore have we sent and certified the king; that search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time; for which cause was this city laid waste. We certify the king that, if this city be builded, and the walls finished, by this means thou shalt have no portion beyond the River.[4]

Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and in the rest of the country beyond the River: Peace and so forth. The letter which ye sent unto us hath been plainly read before me. And I decreed, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, who have ruled over all the country beyond the River; and tribute, custom, and toll, was paid unto them. Make ye now a decree to cause these men to cease, and that this city be not builded, until a decree shall be made by me. And take heed that ye be not slack herein: why should damage grow to the hurt of the kings?

Then when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem; and it ceased until the second year of the reign of Darius king of Persia.

Now the prophets, Haggai the prophet, and Zechariah the son[5] of Iddo, prophesied unto the Jews that were in Judah and Jerusalem. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem; and with them were the prophets of God, helping them. At the same time came to them Tattenai, the governor beyond the River, and Shethar-bozenai, and their companions, and said thus unto them, Who gave you a decree to build this house, and to finish this wall? But the eye of their God was upon the elders of the Jews, and they did not make them cease, till the matter should come to Darius.

The copy of the letter that Tattenai, the governor beyond the River, and his companions sent unto Darius the king: Unto Darius the king, all peace. Be it known unto the king, that we went into the province of Judah, to the house of the great God, which is builded with great stones, and timber is laid in the walls; and this work goeth on with diligence and prospereth in their hands. Then asked we those elders, and said unto them thus, Who gave you a decree to build this house, and to finish this wall? We asked them their names also, to certify thee, that we might write the names of the men that were at the head of them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and are building the house that was builded these many years ago, which a great king of Israel builded and finished. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. But in the first year of Cyrus king of Babylon, Cyrus the king made a decree to build this house of God. And the gold and silver vessels also of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one whose name was Sheshbazzar, whom he had made governor; and he said unto him, Take these vessels, go, put them in the temple that is in Jerusalem, and let the house of God be builded in its place. Then came the same Sheshbazzar, and laid the foundations of the house of God which is in Jerusalem: and since that time even until now hath it been in building, and yet it is not completed. Now therefore, if it seem good to the king, let there be search made in the king's treasure-house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem; and let the king send his pleasure to us concerning this matter.

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[2] "The first house" = the first house of Jehovah = the temple built by Solomon.

[3] "The Jews" — as the greater part of those who returned from Babylon were of the tribe of Judah, the name "Jews" or "Judahites" was now given to the whole nation.

[4] "The River" = the Euphrates.

[5] "Son" = grandson,

Then Darius the king made a decree, and search was made in the house of the archives, where the treasures were laid up in Babylon.[6] And there was found at Achmetha,[7] in the palace that is in the province of Media, a roll, and therein was thus written for a record: In the first year of Cyrus the king, Cyrus the king made a decree: Concerning the house of God at Jerusalem, let the house be builded, the place where they offer sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits,[8] and the breadth thereof threescore cubits; with three courses of great stones, and a course of new timber: and let the expenses be given out of the king's house. And also let the gold and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to its place; and thou shalt put them in the house of God.

Now therefore, Tattenai, governor beyond the River, Shethar-bozenai, and your companions who are beyond the River, be ye far from thence: let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in its place. Moreover I make a decree what ye shall do to these elders of the Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the River, expenses be given with all diligence unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for burnt-offerings to the God of heaven; also wheat, salt, wine, and oil, according to the word of the priests that are at Jerusalem, let it be given them day by day without fail; that they may offer sacrifices of sweet savor unto the God of heaven, and pray for the life of the king, and of his sons. Also I have made a decree, that whosoever shall alter this word, let a beam be pulled out from his house, and let him be lifted up and fastened thereon; and the God that hath caused his name to dwell there overthrow all kings and peoples that shall put forth their hand to alter the same, to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with all diligence.

Then Tattenai, the governor beyond the River, Shethar-bozenai, and their companions, because that Darius the king had sent, did accordingly with all diligence. And the elders of the Jews builded and prospered, through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And this house was finished on the third day of the month Adar, which was in the sixth year[9] of the reign of Darius the king.

And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy. And they offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.

And the children of the captivity kept the passover upon the fourteenth day of the first month. And the children of Israel kept the feast of unleavened bread seven days with joy: for Jehovah had made them joyful, and had turned the heart of the king of Assyria[10] unto them, to strengthen their hands in the work of the house of God, the God of Israel.

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[6] "Babylon" — the name of the city is used to mean the entire country.

[7] "Achmetha" — the chief city of Media, and the summer residence of the Persian kings.

[8] "Threescore cubits" = about 87½ feet; double the height and three times the width of the temple built by Solomon.

[9] "Third day of the month of Adar * * * in the sixth year" = about the twenty-fourth of February (according to our calendar) in the year 515 B.C.

[10] "King of Assyria" = king of Persia (Assyria now formed part of the Persian dominions) = Darius.

# EZRA, THE MESSENGER FROM BABYLON

*Ezra 7 and 8*

Now after these things,[1] in the reign of Artaxerxes king of Persia, Ezra went up from Babylon. And he was a ready scribe[2] in the law of Moses, and the king granted him all his request, according to the hand of Jehovah his God upon him.

Now this is the copy of the letter that the king Artaxerxes[3] gave unto Ezra the priest, the scribe, even the scribe of the words of the commandments of Jehovah, and of his statutes to Israel:

Artaxerxes, king of kings,[4] unto Ezra the priest, the scribe of the law of the God of heaven, perfect and so forth. I make a decree, that all they of the people of Israel, and their priests and the Levites, in my realm, that are minded of their own free will to go to Jerusalem, go with thee. Forasmuch as thou art sent of the king and his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thy hand, and to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem, and all the silver and gold that thou shalt find in all the province of Babylon, with the freewill-offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem; therefore thou shalt with all diligence buy with this money bullocks, rams, lambs, with their meal-offerings and their drink-offerings, and shalt offer them upon the altar of the house of your God which is in Jerusalem. And whatsoever shall seem good to thee and to thy brethren to do with the rest of the silver and the gold, that do ye after the will of your God. And the vessels that are given thee for the service of the house of thy God, deliver thou before the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure-house.[5] And I, even I Artaxerxes the king, do make a decree to all the treasurers that are beyond the River,[6] that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done with all diligence, unto a hundred talents of silver,[7] and to a hundred measures of wheat,[8] and to a hundred baths[9] of wine, and to a hundred baths[9] of oil, and salt without prescribing how much. Whatsoever is commanded by the God of heaven, let it be done exactly for the house of the God of heaven; for why should there be wrath against the realm of the king and his sons? Also we certify you, that touching any of the priests or servants of this house of God, it shall not be lawful to impose tribute, custom, or toll, upon them. And thou, Ezra, after the wisdom of thy God that is in thy hand, appoint magistrates and judges, who may judge all the people that are beyond the River,[6] all such as know the laws of thy God; and teach ye him that knoweth them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed upon him with all diligence, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

Blessed be Jehovah, the God of our fathers, who hath put such a thing as this in the king's heart, to beautify the house of Jehovah which is in Jerusalem; and hath extended loving-kindness unto me before the king, and his counsellors, and before all the king's mighty princes.

And I was strengthened according to the hand of Jehovah my God upon me, and I gathered together out of Israel chief men to go up with me. And I gathered them together to the river that runneth to Ahava; and there we encamped three days.

Then we departed from the river Ahava on the twelfth day of the first month,[10] to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy and the lier-in-wait by the way. And we came to Jerusalem, and abode there three days.

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[1] "After these things" = about sixty years after the finishing of the temple.

[2] "A ready scribe" = learned, and qualified to teach others.

[3] "Artaxerxes" = probably the son of Esther.

[4] "King of kings" = a king over other kings = a king to whom many other kings paid tribute.

[5] "King's treasure-house" = the local treasury. In the Persian empire, the revenues from each province were expended locally.

[6] "The River" = the Euphrates River.

[7] "A hundred talents of silver" = about $217,600.

[8] "A hundred measures of wheat" = about one thousand bushels of wheat.

[9] "A hundred baths" = about one thousand gallons.

[10] "Twelfth day of the first month" = twelfth day of Nisan = about the second of April on our calendar.

And on the fourth day the silver and the gold and the vessels were weighed in the house of our God by number and by weight: and all the weight was written at that time.

The children of the captivity, that were come out of exile, offered burnt-offerings unto the God of Israel. And they delivered the king's commissions unto the king's satraps, and to the governors beyond the River: and they furthered the people and the house of God.

# THE REBUILDING OF JERUSALEM

*Nehemiah 1 to 12*

The words of Nehemiah the son of Hacaliah. Now it came to pass in the month Chislev,[1] in the twentieth year,[2] as I was in Shushan the palace, that Hanani, one of my brethren, came, he and certain men out of Judah; and I asked them concerning the Jews that had escaped, that were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days; and I fasted and prayed before the God of heaven, and said, I beseech thee, O Jehovah, the God of heaven, the great and terrible God, that keepeth covenant and loving-kindness with them that love him and keep his commandments: let thine ear now be attentive, and thine eyes open, that thou mayest hearken unto the prayer of thy servant, which I pray before thee at this time, day and night, for the children of Israel thy servants, while I confess the sins of the children of Israel, which we have sinned against thee. Yea, I and my father's house have sinned: we have dealt very corruptly against thee, and have not kept the commandments,[3] nor the statutes,[4] nor the ordinances,[5] which thou commandest thy servant Moses. Remember, I beseech thee, the word that thou commandest thy servant Moses, saying, If ye trespass, I will scatter you abroad among the peoples: but if ye return unto me, and keep my commandments and do them, though your outcasts were in the uttermost part of the heavens, yet will I gather them from thence, and will bring them unto the place that I have chosen, to cause my name to dwell there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who delight to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man.

Now I was cupbearer to the king.[6] And it came to pass in the month Nisan,[7] in the twentieth year of Artaxerxes the king, when wine was before him, that I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. And the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid. And I said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. And the king said unto me (the queen also sitting by him), For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the River,[8] that they may let me pass through till I come unto Judah; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the castle[9] which appertaineth to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

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[1] "Chislev" = Kislev = about November twenty-first to December twenty-first of our calendar.

[2] "Twentieth year" — of the reign of Artaxerxes, or about 445 B.C., and about twelve years after the events that closed our last chapter.

[3] "Commandments" = the moral laws.

[4] "Statutes" = the ceremonial laws.

[5] "Ordinances" = the civil laws.

[6] "Cupbearer to the king" — this office was one of great honor and confidence, as well as of considerable profit and influence. A person who held it, being in constant attendance on the king, had opportunities for presenting petitions and obtaining favors.

[7] "Nisan" = about March twenty-first to April twenty-first of our calendar.

[8] "River" = the Euphrates.

[9] "The castle" = the fort, or the quarters for the soldiers.

Then I came to the governors beyond the River,[8] and gave them the king's letters. Now the king had sent with me captains of the army and horsemen. So I came to Jerusalem, and was there three days. And I arose in the night, I and some few men with me; neither told I any man what my God put into my heart to do for Jerusalem; neither was there any beast with me, save the beast that I rode upon. And I went out by night by the valley gate, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

NEHEMIAH LOOKS UPON THE RUINS OF JERUSALEM
From a painting by J. J. Tissot

Then said I unto them, Ye see the evil case that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. And I told them of the hand of my God which was good upon me, as also of the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for the good work. But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king? Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build.

But it came to pass that, when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then they were very wroth; and they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein. But we made our prayer unto our God, and set a watch against them day and night, because of them. And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall. And our adversaries said, They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to cease. And it came to pass that, when the Jews that dwelt by them came, they said unto us ten times from all places, Ye must return unto us.[10] Therefore set I in the lowest parts of the space behind the wall, in the open places, I set there the people after their families with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass from that time forth, that half of my servants wrought in the work, and half of them held the spears, the shields, and the bows, and the coats of mail; and the rulers were behind[11] all the house of Judah. They that builded the wall and they that bare burdens laded themselves; every one with one of his hands wrought in the work, and with the other held his weapon; and the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

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[10] "And it came to pass * * * ye must return unto us" = and it came to pass that constantly reports were brought to us from the Jews living near these enemies telling us that attacks were to be made and begging us to leave the work and come to them.

[11] "And the rulers were behind" = and the chief men were watching, guiding, and speaking words of encouragement.

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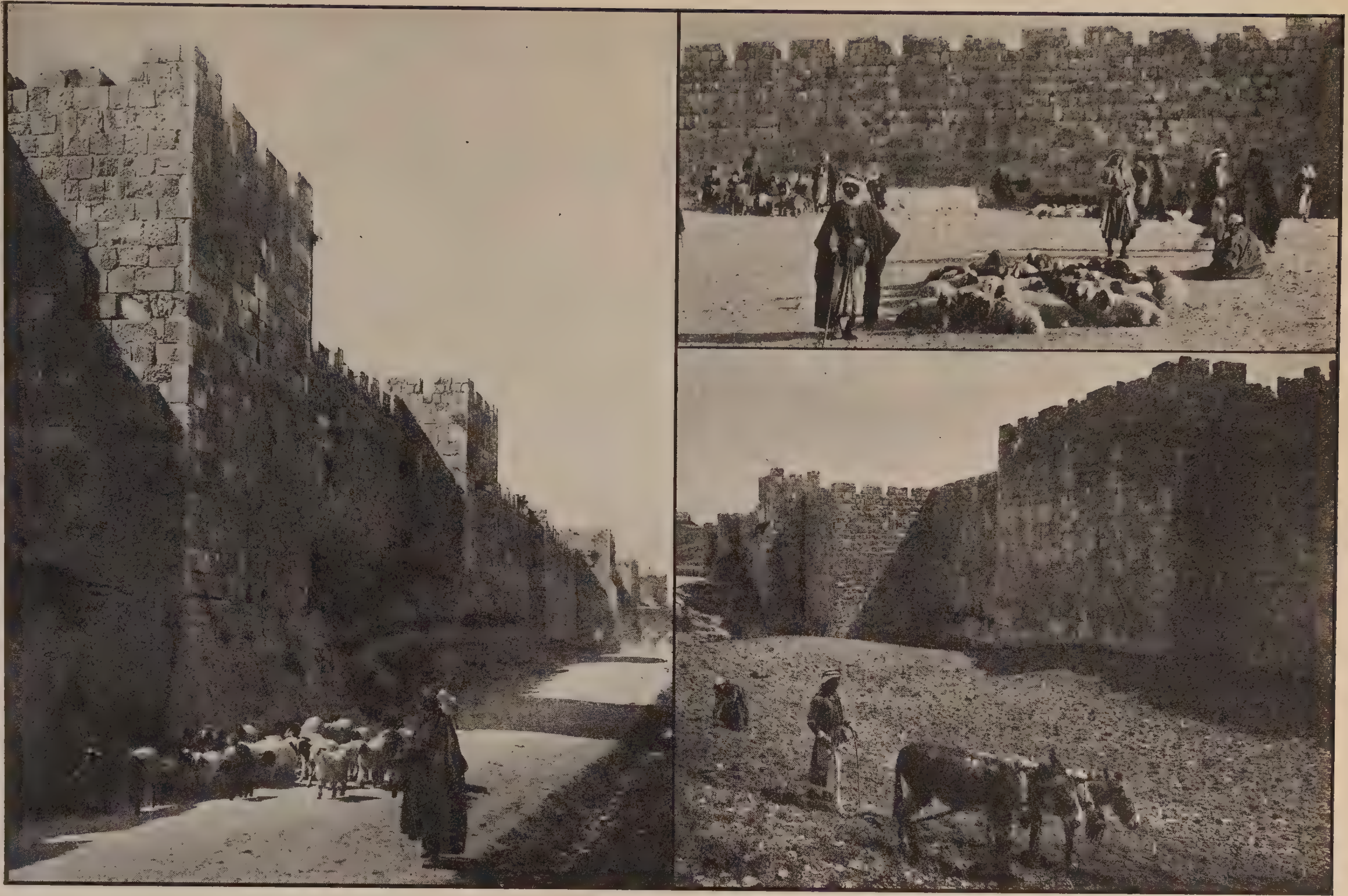

THE WALLS OF JERUSALEM

So the wall was finished in the twenty and fifth day of the month Elul,[12] in fifty and two days. And it came to pass, when all our enemies heard thereof, that all the nations that were about us feared, and were much cast down in their own eyes; for they perceived that this work was wrought of our God.

And the princes of the people dwelt in Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts in the other cities. And the people blessed all the men that willingly offered themselves to dwell in Jerusalem.[13]

## THE DEDICATION OF THE CITY WALL

AND at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps. And the sons of the singers gathered themselves together, both out of the plain round about Jerusalem, and from the villages [and they stood in two companies upon the wall, the singers and the priests with trumpets.] And the singers sang loud, with Jezrahiah their overseer. And they offered great sacrifices that day, and rejoiced; and the women also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

STREET IN JERUSALEM

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[12] "Fifth day of the month of Elul" = about August twenty-sixth of our calendar.

[13] "Jerusalem" — the city was a post of danger and did not have such advantages as the rural districts for comforts and for means of providing for families.

# THE PSALMS

## A CONTRAST

*Psalm 1*

Blessed is the man that walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of scoffers:
But his delight is in the law of Jehovah;
And on his law doth he meditate day and night.

And he shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper.

The wicked are not so,
But are like the chaff which the wind driveth away.

Therefore the wicked shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For Jehovah knoweth the way of the righteous;
But the way of the wicked shall perish.

## THE GREATNESS OF JEHOVAH

*Psalm 8*

O Jehovah, our Lord,
How excellent is thy name in all the earth,
Who hast set thy glory upon the heavens!
Out of the mouth of babes and sucklings hast thou established strength,
Because of thine adversaries,
That thou mightest still the enemy and the avenger.
When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou makest him to have dominion over the works of thy hands;
Thou hast put all things under his feet:
All sheep and oxen,
Yea, and the beasts of the field,
The birds of the heavens, and the fish of the sea,
Whatsoever passeth through the paths of the seas.
O Jehovah, our Lord,
How excellent is thy name in all the earth!

## ACCEPTABLE TO JEHOVAH

*Psalm 15*

Jehovah, who shall sojourn in thy tabernacle?
Who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness,
And speaketh truth in his heart;
He that slandereth not with his tongue,
Nor doeth evil to his friend,
Nor taketh up a reproach against his neighbor;
In whose eyes a reprobate is despised,
But who honoreth them that fear Jehovah;
He that sweareth to his own hurt, and changeth not;
He that putteth not out his money to interest,
Nor taketh reward against the innocent.

He that doeth these things shall never be moved.

# THE GLORY OF GOD

*Psalm 19*

The heavens declare the glory of God;
And the firmament showeth his handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge.
There is no speech nor language;
Their voice is not heard.
Their line[1] is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle[2] for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.
His going forth is from the end of the heavens,
And his circuit unto the ends of it;
And there is nothing hid from the heat thereof.
The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.[3]
The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring for ever:
The ordinances of Jehovah are true, and righteous altogether.
More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the droppings of the honeycomb.
Moreover by them is thy servant warned:
In keeping them there is great reward.

Who can discern his errors?
Clear thou me from hidden faults.
Keep back thy servant also from presumptuous sins;
Let them not have dominion over me:
Then shall I be upright,
And I shall be clear from great transgression.[4]

Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer.

# JEHOVAH IS MY SHEPHERD

*Psalm 23*

Jehovah is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside still waters.[1]
He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,[2]
I will fear no evil; for thou art with me;
Thy rod and thy staff,[3] they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou hast anointed my head with oil;[4]
My cup runneth over.
Surely goodness and loving-kindness shall follow me all the days of my life;
And I shall dwell in the house of Jehovah for ever.

# THE KING OF GLORY

*Psalm 24*

The earth is Jehovah's, and the fullness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully.

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Ps. 19—[1] "Line" = influence.
[2] "Tabernacle" = tent.
[3] "The simple" = the open-minded = the one with a child-like readiness to receive the word.
[4] "Great transgression" = willful sin.
Ps. 23—[1] "Still waters" = waters of rest.
[2] "The shadow of death" = any season of extraordinary distress.
[3] "Thy rod and thy staff" — the rod for defense, and the staff for guidance of the flock.
[4] "Anointed my head with oil" — oil was used on festive occasions, and therefore was a symbol of joy.

He shall receive a blessing from Jehovah,
And righteousness from the God of his salvation.
This is the generation of them that seek after him,
That seek thy face, even Jacob.

Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:
And the King of glory will come in.
Who is the King of glory?
Jehovah strong and mighty,
Jehovah mighty in battle.
Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory will come in.
Who is this King of glory?
Jehovah of hosts,
He is the King of glory.

## DAVID SINGS OF HIS TRUST IN JEHOVAH

*Psalm 27*

JEHOVAH is my light and my salvation;
Whom shall I fear?
Jehovah is the strength of my life;
Of whom shall I be afraid?
When evil-doers came upon me to eat up my flesh,
Even mine adversaries and my foes, they stumbled and fell.
Though a host should encamp against me,
My heart shall not fear:
Though war should rise against me,
Even then will I be confident.
One thing have I asked of Jehovah, that will I seek after:
That I may dwell in the house of Jehovah all the days of my life,
To behold the beauty of Jehovah,
And to inquire in his temple.
For in the day of trouble he will keep me secretly in his pavilion:
In the covert of his tabernacle will he hide me;
He will lift me up upon a rock.
And now shall my head be lifted up above mine enemies round about me;
And I will offer in his tabernacle sacrifices of joy;
I will sing, yea, I will sing praises unto Jehovah.
Hear, O Jehovah, when I cry with my voice:
Have mercy also upon me, and answer me.
When thou saidst, Seek ye my face; my heart said unto thee,
Thy face, Jehovah, will I seek.
Hide not thy face from me;
Put not thy servant away in anger:
Thou hast been my help;
Cast me not off, neither forsake me, O God of my salvation.
When my father and my mother forsake me,
Then Jehovah will take me up.
Teach me thy way, O Jehovah;
And lead me in a plain path,
Because of mine enemies.
Deliver me not over unto the will of mine adversaries:
For false witnesses are risen up against me,
And such as breathe out cruelty.
I had fainted, unless I had believed to see the goodness of Jehovah
In the land of the living.
Wait for Jehovah:
Be strong, and let thy heart take courage;
Yea, wait thou for Jehovah.

## THIRSTING FOR GOD

*Psalm 42*

AS THE hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?
My tears have been my food day and night,
While they continually say unto me, Where is thy God?
These things I remember, and pour out my soul within me,
How I went with the throng, and led them to the house of God,
With the voice of joy and praise, a multitude keeping holyday.
Why art thou cast down, O my soul?
And why art thou disquieted within me?

Hope thou in God; for I shall yet praise him
For the help of his countenance.

O my God, my soul is cast down within me:
Therefore do I remember thee from the land of the Jordan,
And the Hermons, from the hill Mizar.
Deep calleth unto deep at the noise of thy waterfalls:
All thy waves and thy billows are gone over me.
Yet Jehovah will command his loving-kindness in the daytime;
And in the night his song shall be with me,
Even a prayer unto the God of my life.
I will say unto God my rock,
Why hast thou forgotten me?
Why go I mourning because of the oppression of the enemy?
As with a sword in my bones,[1] mine adversaries reproach me,
While they continually say unto me, Where is thy God?
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God; for I shall yet praise him,
Who is the help of my countenance, and my God.

## GOD THE REFUGE OF HIS PEOPLE

*Psalm 46*

God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the earth do change,
And though the mountains be shaken into the heart of the seas;
Though the waters thereof roar and be troubled,
Though the mountains tremble with the swelling thereof.

There is a river, the streams whereof make glad the city of God,
The holy place of the tabernacles of the Most High.
God is in the midst of her; she shall not be moved:
God will help her, and that right early.
The nations[1] raged, the kingdoms were moved:
He uttered his voice, the earth melted.
Jehovah of hosts is with us;
The God of Jacob is our refuge.

Come, behold the works of Jehovah,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire.
Be still, and know that I am God:
I will be exalted among the nations, I will be exalted in the earth.
Jehovah of hosts is with us;
The God of Jacob is our refuge.

## A CONTRITE SINNER'S PRAYER FOR PARDON

*Psalm 51*[1]

Have mercy upon me, O God, according to thy loving-kindness:
According to the multitude of thy tender mercies blot out my transgressions.
Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
For I know my transgressions;
And my sin is ever before me.
Against thee, thee only, have I sinned,
And done that which is evil in thy sight;
That thou mayest be justified when thou speakest,
And be clear when thou judgest.
Behold, thou desirest truth in the inward parts;
And in the hidden part thou wilt make me to know wisdom.
Purify me with hyssop,[2] and I shall be clean:
Wash me, and I shall be whiter than snow.
Make me to hear joy and gladness,
That the bones which thou hast broken may rejoice.
Hide thy face from my sins,
And blot out all mine iniquities.
Create in me a clean heart, O God;

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Ps. 42—[1] "A sword in my bones" — a proverbial expression to denote excruciating pain.
Ps. 46—[1] "The nations" = the Gentile enemies of Israel.

[1] "Psalm 51" — this has been called the noblest expression of sorrow for sin that has ever been written. It was written by David when he repented of his great sin.
[2] "Hyssop" — this was much used in sprinkling the blood of purification under the Mosaic law.

KING DAVID MEDITATING AT EVENING

And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy holy Spirit from me.
Restore unto me the joy of thy salvation;
And uphold me with a willing spirit.
Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.
Deliver me from bloodguiltiness, O God, thou God of my salvation;
And my tongue shall sing aloud of thy righteousness.
O Lord, open thou my lips;
And my mouth shall show forth thy praise.
For thou delightest not in sacrifice; else would I give it:
Thou hast no pleasure in burnt-offering.

The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.
Do good in thy good pleasure unto Zion:
Build thou the walls of Jerusalem.
Then wilt thou delight in the sacrifices of righteousness,
In burnt-offering and whole burnt-offering:
Then will they offer bullocks upon thine altar.

## SEEKING GOD

*Psalm 63*

O God, thou art my God; earnestly will I seek thee:
My soul thirsteth for thee, my flesh longeth for thee,
In a dry and weary land, where no water is.
So have I looked upon thee in the sanctuary,
To see thy power and thy glory.
Because thy loving-kindness is better than life,

My lips shall praise thee.
So will I bless thee while I live:
I will lift up my hands in thy name.
My soul shall be satisfied as with marrow and fatness;
And my mouth shall praise thee with joyful lips;
When I remember thee upon my bed,
And meditate on thee in the night-watches.
For thou hast been my help,
And in the shadow of thy wings will I rejoice.
My soul followeth hard after thee:
Thy right hand upholdeth me.
But those that seek my soul, to destroy it,
Shall go into the lower parts of the earth.
They shall be given over to the power of the sword:
They shall be a portion for foxes.
But the king shall rejoice in God:
Every one that sweareth by him shall glory;
For the mouth of them that speak lies shall be stopped.

## GOD'S ABUNDANT FAVOR TO EARTH AND MAN

*Psalm 65*

PRAISE waiteth for thee, O God, in Zion;
And unto thee shall the vow be performed.
O thou that hearest prayer,
Unto thee shall all flesh come.
Iniquities prevail against me:
As for our transgressions, thou wilt forgive them.
Blessed is the man whom thou choosest, and causest to approach unto thee,
That he may dwell in thy courts:
We shall be satisfied with the goodness of thy house,
Thy holy temple.
By terrible things thou wilt answer us in righteousness,
O God of our salvation,
Thou that art the confidence of all the ends of the earth,
And of them that are afar off upon the sea:
Who by his strength setteth fast the mountains,
Being girded about with might;
Who stilleth the roaring of the seas,
The roaring of their waves,
And the tumult of the peoples.
They also that dwell in the uttermost parts are afraid at thy tokens:
Thou makest the outgoings [1] of the morning and evening to rejoice.
Thou visitest the earth, and waterest it,
Thou greatly enrichest it;
The river of God is full of water:
Thou providest them grain, when thou has so prepared the earth.
Thou waterest its furrows abundantly;
Thou settlest the ridges thereof:
Thou makest it soft with showers;
Thou blessest the springing thereof.
Thou crownest the year with thy goodness;
And thy paths drop fatness.
They drop upon the pastures of the wilderness;
And the hills are girded with joy.
The pastures are clothed with flocks;
The valleys also are covered over with grain;
They shout for joy, they also sing.

## PRAISES TO GOD

*Psalm 67*

GOD be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy salvation among all nations.
Let the peoples praise thee, O God;
Let all the peoples praise thee.
Oh let the nations be glad and sing for joy;
For thou wilt judge the peoples with equity,
And govern the nations upon earth.
Let the peoples praise thee, O God;
Let all the peoples praise thee.
The earth hath yielded its increase:
God, even our own God, will bless us.
God will bless us;
And all the ends of the earth shall fear him.

---

[1] "The outgoings" = the place from which they appear to come.

## GOD'S GOODNESS AND ISRAEL'S WAYWARDNESS

*Psalm 81*

Sing aloud unto God our strength:
Make a joyful noise unto the God of Jacob.
Raise a song, and bring hither the timbrel,
The pleasant harp with the psaltery.
Blow the trumpet at the new moon,
At the full moon, on our feast-day.
For it is a statute for Israel,
An ordinance of the God of Jacob.
He appointed it in Joseph for a testimony,
When he went out over the land of Egypt,
Where I heard a language that I knew not.
I removed his shoulder from the burden:
His hands were freed from the basket.
Thou calledst in trouble, and I delivered thee;
I answered thee in the secret place of thunder;
I proved thee at the waters of Meribah.

Hear, O my people, and I will testify unto thee:
O Israel, if thou wouldest hearken unto me!
There shall no strange god be in thee;
Neither shalt thou worship any foreign god.
I am Jehovah thy God,
Who brought thee up out of the land of Egypt:
Open thy mouth wide, and I will fill it.
But my people hearkened not to my voice;
And Israel would none of me.
So I let them go after the stubbornness of their heart,
That they might walk in their own counsels.
Oh that my people would hearken unto me,
That Israel would walk in my ways!
I would soon subdue their enemies,
And turn my hand against their adversaries.
The haters of Jehovah should submit themselves unto him:
But their time should endure for ever.
He would feed them also with the finest of the wheat;
And with honey out of the rock would I satisfy thee.

## THE HOUSE OF GOD

*Psalm 84*

How amiable are thy tabernacles,
O Jehovah of hosts!
My soul longeth, yea, even fainteth for the courts of Jehovah;
My heart and my flesh cry out unto the living God.
Yea, the sparrow hath found her a house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars, O Jehovah of hosts,
My King, and my God.
Blessed are they that dwell in thy house:
They will be still praising thee.

Blessed is the man whose strength is in thee;
In whose heart are the highways to Zion.
Passing through the valley of Weeping they make it a place of springs;
Yea, the early rain covereth it with blessings.
They go from strength to strength;
Every one of them appeareth before God in Zion.
O Jehovah God of hosts, hear my prayer;
Give ear, O God of Jacob.

Behold, O God our shield,
And look upon the face of thine anointed.
For a day in thy courts is better than a thousand.
I had rather be a doorkeeper[1] in the house of my God,
Than to dwell in the tents of wickedness.
For Jehovah God is a sun and a shield:
Jehovah will give grace and glory;
No good thing will he withhold from them that walk uprightly.
O Jehovah of hosts,
Blessed is the man that trusteth in thee.

---

[1] "Doorkeeper" = the very lowest.

# GOD'S ETERNITY AND MAN'S LIMITATIONS

*Psalm 90*

Lord, thou hast been our dwelling-place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
Thou turnest man to destruction,
And sayest, Return, ye children of men.
For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.
Thou carriest them away as with a flood; they are as a sleep:
In the morning they are like grass which groweth up.
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
For we are consumed in thine anger,
And in thy wrath are we troubled,
Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath:
We bring our years to an end as a sigh.
The days of our years are threescore years and ten,
Or even by reason of strength fourscore years;
Yet is their pride but labor and sorrow;
For it is soon gone, and we fly away.
Who knoweth the power of thine anger,
And thy wrath according to the fear that is due unto thee?
So teach us to number our days,
That we may get us a heart of wisdom.
Return, O Jehovah; how long?
And let it repent thee concerning thy servants.
Oh satisfy us in the morning with thy lovingkindness,
That we may rejoice and be glad all our days.
Make us glad according to the days wherein thou hast afflicted us,
And the years wherein we have seen evil.
Let thy work appear unto thy servants,
And thy glory upon their children.
And let the favor of the Lord our God be upon us;
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

# SECURITY OF HIM WHO TRUSTS IN JEHOVAH

*Psalm 91*

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of Jehovah, He is my refuge and my fortress;
My God, in whom I trust.
For he will deliver thee from the snare of the fowler,
And from the deadly pestilence.
He will cover thee with his pinions,
And under his wings shalt thou take refuge:
His truth is a shield and a buckler.
Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold,
And see the reward of the wicked.
For thou, O Jehovah, art my refuge!
Thou hast made the Most High thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy tent.
For he will give his angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:[1]
The young lion and the serpent shalt thou trample under foot.
Because he hath set his love upon me, therefore will I deliver him:
I will set him on high, because he hath known my name.
He shall call upon me, and I will answer him;
I will be with him in trouble:
I will deliver him, and honor him.
With long life will I satisfy him,
And show him my salvation.

---

[1] "The lion and the adder" — these represent the two kinds of danger from which protection is needed: the lion, open violence, and the adder, secret treachery.

# JEHOVAH'S GOODNESS

*Psalm 92*

It is a good thing to give thanks unto Jehovah,
And to sing praises unto thy name, O Most High;
To show forth thy loving-kindness in the morning,
And thy faithfulness every night,
With an instrument of ten strings, and with the psaltery;
With a solemn sound upon the harp.
For thou, Jehovah, hast made me glad through thy work:
I will triumph in the works of thy hands.
How great are thy works, O Jehovah!
Thy thoughts are very deep.
A brutish man knoweth not;
Neither doth a fool understand this:
When the wicked spring[1] as the grass,
And when all the workers of iniquity do flourish;
It is that they shall be destroyed for ever.
But thou, O Jehovah, art on high for evermore.
For, lo, thine enemies, O Jehovah,
For, lo, thine enemies shall perish;
All the workers of iniquity shall be scattered.
But my horn[2] hast thou exalted like the horn of the wild-ox:
I am anointed with fresh oil.
Mine eye also hath seen my desire on mine enemies,
Mine ears have heard my desire of the evil-doers that rise up against me.
The righteous shall flourish like the palm-tree:
He shall grow like a cedar[3] in Lebanon.
They are planted in the house of Jehovah;
They shall flourish in the courts of our God.
They shall still bring forth fruit in old age;
They shall be full of sap and green:
To show that Jehovah is upright;
He is my rock, and there is no unrighteousness in him.

# JEHOVAH THE RIGHTEOUS JUDGE

*Psalm 96*

Oh sing unto Jehovah a new song:
Sing unto Jehovah, all the earth.
Sing unto Jehovah, bless his name;
Show forth his salvation from day to day.
Declare his glory among the nations,
His marvellous works among all the peoples.
For great is Jehovah, and greatly to be praised:
He is to be feared above all gods.
For all the gods of the peoples are idols;
But Jehovah made the heavens.
Honor and majesty are before him:
Strength and beauty are in his sanctuary.
Ascribe unto Jehovah, ye kindreds of the peoples,
Ascribe unto Jehovah glory and strength.
Ascribe unto Jehovah the glory due unto his name:
Bring an offering, and come into his courts.

Oh worship Jehovah in holy array:
Tremble before him, all the earth.
Say among the nations, Jehovah reigneth:
The world also is established that it cannot be moved:
He will judge the peoples with equity.
Let the heavens be glad, and let the earth rejoice;
Let the sea roar, and the fulness thereof;
Let the field exult, and all that is therein;
Then shall all the trees of the wood sing for joy
Before Jehovah; for he cometh,
For he cometh to judge the earth;
He will judge the world with righteousness,
And the peoples with his truth.

# A PSALM OF THANKSGIVING

*Psalm 100*

Make a joyful noise unto Jehovah, all ye lands.
Serve Jehovah with gladness:
Come before his presence with singing.
Know ye that Jehovah, he is God:
It is he that hath made us, and we are his;
We are his people, and the sheep of his pasture.

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[1] "Spring" = grow.

[2] "My horn" — horns are an Oriental symbol of power and rank, and as such are used as an ornament for the head.

[3] "Palm-tree * * * cedar" — both trees are long-lived, and the first is remarkable for its productiveness, and the second for its size and stateliness.

Enter into his gates with thanksgiving,
  And into his courts with praise;
  Give thanks unto him, and bless his name.
For Jehovah is good; his loving-kindness endureth for ever,
  And his faithfulness unto all generations.

## JEHOVAH'S MERCIES

*Psalm 103*

Bless Jehovah, O my soul;
  And all that is within me, bless his holy name.
Bless Jehovah, O my soul,
  And forget not all his benefits:
Who forgiveth all thine iniquities;
  Who healeth all thy diseases;
Who redeemeth thy life from destruction;
  Who crowneth thee with loving-kindness and tender mercies;
Who satisfieth thy desire with good things,
  So that thy youth is renewed like the eagle.
Jehovah executeth righteous acts,
  And judgments for all that are oppressed.
He made known his ways unto Moses,
  His doings unto the children of Israel.
Jehovah is merciful and gracious,
  Slow to anger, and abundant in loving-kindness.
He will not always chide;
  Neither will he keep his anger for ever.
He hath not dealt with us after our sins,
  Nor rewarded us after our iniquities.
For as the heavens are high above the earth,
  So great is his loving-kindness toward them that fear him.
As far as the east is from the west,
  So far hath he removed our transgressions from us.
Like as a father pitieth his children,
  So Jehovah pitieth them that fear him.
For he knoweth our frame;
  He remembereth that we are dust.
As for man, his days are as grass;
  As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
  And the place thereof shall know it no more.
But the loving-kindness of Jehovah is from everlasting to everlasting upon them that fear him,
  And his righteousness unto children's children;
To such as keep his covenant,
  And to those that remember his precepts to do them.
Jehovah hath established his throne in the heavens;
  And his kingdom ruleth over all.
Bless Jehovah, ye his angels,
  That are mighty in strength, that fulfill his word,
  Hearkening unto the voice of his word.
Bless Jehovah, all ye his hosts,
  Ye ministers of his, that do his pleasure.
Bless Jehovah, all ye his works,
  In all places of his dominion:
  Bless Jehovah, O my soul.

## MEDITATIONS

*Psalm 119: 33-40*

Teach me, O Jehovah, the way of thy statutes;
  And I shall keep it unto the end.
Give me understanding, and I shall keep thy law;
  Yea, I shall observe it with my whole heart.
Make me to go in the path of thy commandments:
  For therein do I delight.
Incline my heart unto thy testimonies,
  And not to covetousness.
Turn away mine eyes from beholding vanity,
  And quicken me in thy ways.
Confirm unto thy servant thy word,
  Which is in order unto the fear of thee.
Turn away my reproach whereof I am afraid;
  For thine ordinances are good.
Behold, I have longed after thy precepts:
  Quicken me in thy righteousness.

## JEHOVAH THE KEEPER OF HIS PEOPLE

*Psalm 121*

I will lift up mine eyes unto the mountains:
  From whence shall my help come?
My help cometh from Jehovah,
  Who made heaven and earth.
He will not suffer thy foot to be moved:
  He that keepeth thee will not slumber.
Behold, he that keepeth Israel
  Will neither slumber nor sleep.

Jehovah is thy keeper:
Jehovah is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
Jehovah will keep thee from all evil;
He will keep thy soul.
Jehovah will keep thy going out and thy coming in [1a]
From this time forth and
for evermore.

## HOPE IN THE LORD'S FORGIVING LOVE

*Psalm 130*

Out of the depths have I cried unto thee, O Jehovah.
Lord, hear my voice:
Let thine ears be attentive
To the voice of my supplications.
If thou, Jehovah, shouldest mark iniquities,
O Lord, who could stand?
But there is forgiveness with thee,
That thou mayest be feared.
I wait for Jehovah, my soul doth wait,
And in his word do I hope.
My soul waiteth for the Lord
More than watchmen wait for the morning;
Yea, more than watchmen for the morning.

O Israel, hope in Jehovah;
For with Jehovah there is loving-kindness,
And with him is plenteous redemption.
And he will redeem Israel
From all his iniquities.

## THE EXCELLENCY OF BROTHERLY UNITY

*Psalm 133*

Behold, how good and how pleasant it is
For brethren to dwell together in unity!
It is like the precious oil upon the head,
That ran down upon the beard,
Even Aaron's beard;
That came down upon the skirt of his garments;
Like the dew of Hermon,
That cometh down upon the mountains of Zion: [1]
For there Jehovah commanded the blessing,
Even life for evermore.

## THANKS FOR JEHOVAH'S GOODNESS TO ISRAEL

*Psalm 136*

Oh give thanks unto Jehovah; for he is good;
For his loving-kindness endureth for ever.
Oh give thanks unto the God of gods;
For his loving-kindness endureth for ever.
Oh give thanks unto the Lord of lords;
For his loving-kindness endureth for ever.
To him who alone doeth great wonders;
For his loving-kindness endureth for ever:
To him that by understanding made the heavens;
For his loving-kindness endureth for ever:
To him that spread forth the earth above the waters;
For his loving-kindness endureth for ever:
To him that made great lights;
For his loving-kindness endureth for ever:
The sun to rule by day;
For his loving-kindness endureth for ever:
The moon and stars to rule by night;
For his loving-kindness endureth for ever:
To him that smote Egypt in their first-born;
For his loving-kindness endureth for ever:
And brought out Israel from among them;
For his loving-kindness endureth for ever;
With a strong hand, and with an outstretched arm;
For his loving-kindness endureth for ever;
To him that divided the Red Sea in sunder;
For his loving-kindness endureth for ever:
And made Israel to pass through the midst of it;
For his loving-kindness endureth for ever;

---

[1a] "Thy going out and thy coming in" — a proverbial phrase for all the affairs and occupations of life.

[1] "Like the dew of Hermon, that cometh down upon the mountains of Zion" = like the clouds that collect around lofty Mt. Hermon, and drifting southward distribute crop-growing moisture as far as the hills of Zion.

But overthrew Pharaoh and his host in the Red Sea;
For his loving-kindness endureth for ever;
To him that led his people through the wilderness;
For his loving-kindness endureth for ever:
To him that smote great kings;
For his loving-kindness endureth for ever:
And slew famous kings;
For his loving-kindness endureth for ever;
Sihon king of the Amorites;
For his loving-kindness endureth for ever:
And Og king of Bashan;
For his loving-kindness endureth for ever;
And gave their land for a heritage;
For his loving-kindness endureth for ever;
Even a heritage unto Israel his servant;
For his loving-kindness endureth for ever;
Who remembered us in our low estate;
For his loving-kindness endureth for ever:
And hath delivered us from our adversaries;
For his loving-kindness endureth for ever;
Who giveth food to all flesh;
For his loving-kindness endureth for ever:

Oh give thanks unto the God of heaven;
For his loving-kindness endureth for ever

## SORROWS OF THE EXILES IN BABYLON

*Psalm 137*

BY THE rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst thereof
We hanged up our harps.[1]
For there they that led us captive required of us songs,
And they that wasted[2] us required of us mirth, saying,
Sing us one of the songs of Zion.
How shall we sing Jehovah's song

---

[1] "Harps" — these instruments were used on joyous occasions, and therefore to hang them up was a sign of grief.

[2] "Wasted" = tormented.

BY THE RIVERS OF BABYLON
From a painting by J. J. Tissot

In a foreign land?
If I forget thee, O Jerusalem,
Let my right hand forget her skill.
Let my tongue cleave to the roof of my mouth,
If I remember thee not;
If I prefer not Jerusalem
Above my chief joy.
Remember, O Jehovah, against the children of Edom
The day of Jerusalem;
Who said, Rase it, rase it,
Even to the foundation thereof.
O daughter of Babylon, that art to be destroyed,
Happy shall he be, that rewardeth thee
As thou hast served us.
Happy shall he be, that taketh and dasheth thy little ones
Against the rock.

## THANKSGIVING FOR JEHOVAH'S FAVOR

*Psalm 138*

I WILL give thee thanks with my whole heart:
Before the gods will I sing praises unto thee.
I will worship toward thy holy temple,
And give thanks unto thy name for thy loving-kindness and for thy truth:
For thou hast magnified thy word above all thy name.
In the day that I called thou answeredest me,
Thou didst encourage me with strength in my soul.

All the kings of the earth shall give thee thanks, O Jehovah,
For they have heard the words of thy mouth.
Yea, they shall sing of the ways of Jehovah;
For great is the glory of Jehovah.
For though Jehovah is high, yet hath he respect unto the lowly;
But the haughty he knoweth from afar.
Though I walk in the midst of trouble, thou wilt revive me;
Thou wilt stretch forth thy hand against the wrath of mine enemies,
And thy right hand will save me.
Jehovah will perfect that which concerneth me:
Thy loving-kindness, O Jehovah, endureth for ever;
Forsake not the works of thine own hands.

## GOD'S INFINITE MERCIES

*Psalm 139*

O JEHOVAH, thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising;
Thou understandest my thought afar off.
Thou searchest out my path and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,
But, lo, O Jehovah, thou knowest it altogether.
Thou hast beset me behind and before,
And laid thy hand upon me.[1]
Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.
Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol,[2] behold, thou art there.
If I take the wings of the morning,[3]
And dwell in the uttermost parts of the sea;[4]
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, Surely, the darkness shall overwhelm me,
And the light about me shall be night;
Even the darkness hideth not from thee,
But the night shineth as the day:
The darkness and the light are both alike to thee.
How precious also are thy thoughts unto me, O God!
How great is the sum of them!
If I should count them, they are more in number than the sand:
When I awake, I am still with thee.

---

[1] "Laid thy hand upon me" = hast me completely in thy power.

[2] "Sheol" = the place of the departed.

[3] "Wings of the morning" = flying as quickly as the light of dawn shoots from the East.

[4] "Uttermost parts of the sea" = the extreme West. "As far as the East is from the West" is the symbol of distance that cannot be measured.

Surely thou wilt slay the wicked, O God:
  Depart from me therefore, ye bloodthirsty men.
For they speak against thee wickedly,
  And thine enemies take thy name in vain.
Do not I hate them, O Jehovah, that hate thee?
  And am not I grieved with those that rise up against thee?
I hate them with perfect hatred:
  They are become mine enemies.
Search me, O God, and know my heart:
  Try me, and know my thoughts;
And see if there be any wicked way in me,
  And lead me in the way everlasting.

## PRAISE YE JEHOVAH

*Psalms 148 and 150*

Praise ye Jehovah.
  Praise ye Jehovah from the heavens:
  Praise him in the heights.
Praise ye him, all his angels:
  Praise ye him, all his host.
Praise ye him, sun and moon:
  Praise him, all ye stars of light.
Praise him, ye heavens of heavens,
  And ye waters that are above the heavens.
Let them praise the name of Jehovah;
  For he commanded, and they were created.
He hath also established them for ever and ever:
  He hath made a decree which shall not pass away.
Praise Jehovah from the earth,
  Ye sea-monsters, and all deeps;
Fire and hail, snow and vapor;
  Stormy wind, fulfilling his word;
Mountains and all hills;
  Fruitful trees and all cedars;
Beasts and all cattle;
  Creeping things and flying birds;
Kings of the earth and all peoples;
  Princes and all judges of the earth;
Both young men and virgins;
  Old men and children:
Let them praise the name of Jehovah;
  For his name alone is exalted;
  His glory is above the earth and the heavens.
And he hath lifted up the horn of his people,
  The praise of all his saints;
  Even of the children of Israel, a people near unto him.
  Praise ye Jehovah.

Praise ye Jehovah.
  Praise God in his sanctuary:
  Praise him in the firmament of his power.
Praise him for his mighty acts:
  Praise him according to his excellent greatness.
Praise him with trumpet sound:
  Praise him with psaltery and harp.
Praise him with timbrel and dance:
  Praise him with stringed instruments and pipe.
Praise him with loud cymbals:
  Praise him with high sounding cymbals.
Let everything that hath breath praise Jehovah.
  Praise ye Jehovah.

# THE PROVERBS

HE PROVERBS OF SOLOMON THE SON OF DAVID, KING OF ISRAEL:

## A MOTTO

*Proverbs 1:7*

The fear[1] of Jehovah is the beginning of knowledge;
But the foolish despise wisdom and instruction.

## LISTEN TO YOUR PARENTS

*Proverbs 1:8-10*

My son, hear the instruction of thy father,
And forsake not the law of thy mother:
For they shall be a chaplet of grace unto thy head,
And chains about thy neck.

My son, if sinners entice thee,
Consent thou not.

## OBEDIENCE TO JEHOVAH

*Proverbs 3:1-2*

My son, forget not my law;
But let thy heart keep my commandments:
For length of days, and years of life,
And peace, will they add to thee.

## KINDNESS AND TRUTH

*Proverbs 3:3-4*

Let not kindness and truth forsake thee:
Bind them about thy neck;
Write them upon the tablet of thy heart:
So shalt thou find favor and good understanding
In the sight of God and man.

## TRUSTING JEHOVAH

*Proverbs 3:5-7*

Trust in Jehovah with all thy heart,
And lean not upon thine own understanding:
In all thy ways acknowledge him,
And he will direct thy paths.
Be not wise in thine own eyes;
Fear Jehovah, and depart from evil.

## REPROOF FROM JEHOVAH

*Proverbs 3:11-12*

My son, despise not the chastening[2] of Jehovah;
Neither be weary of[3] his reproof:
For whom Jehovah loveth he reproveth,
Even as a father the son in whom he delighteth.

## BETTER THAN SILVER AND GOLD

*Proverbs 3:13-17; 4:6-9*

Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the gaining of it is better than the gaining of silver,
And the profit thereof than fine gold.

She is more precious than rubies:
And none of the things thou canst desire are to be compared unto her.
Length of days is in her right hand;
In her left hand are riches and honor.
Her ways are ways[4] of pleasantness.
And all her paths[4] are peace.

Wisdom is the principal thing; therefore get wisdom;
Yea, with all thy getting get understanding.
Exalt her, and she will promote thee;
She will bring thee to honor, when thou dost embrace her.
She will give to thy head a chaplet of grace;
A crown of beauty will she deliver to thee.

## TWO PATHS

*Proverbs 4:18-19*

But the path of the righteous is as the dawning light,

---

[1] "Fear" — not terror, but affectionate reverence.

[2] "Chastening" = training in doing right.

[3] "Be weary of" = loathe.

[4] "Ways * * * paths" — alike the broad open roads and the secluded byways.

That shineth more and more unto the perfect day.[5]
The way of the wicked is as darkness:
They know not at what they stumble.

## CAPTAIN OF YOUR SOUL

*Proverbs 4: 23-27*

KEEP thy heart with all diligence;
For out of it are the issues of life.
Put away from thee a wayward mouth,
And perverse lips put far from thee.
Let thine eyes look right on,
And let thine eyelids look straight before thee.
Make level the path of thy feet,
And let all thy ways be established.
Turn not to the right hand nor to the left:
Remove thy foot from evil.

## THE SLUGGARD

*Proverbs 6: 6-11*

GO TO the ant, thou sluggard;
Consider her ways, and be wise:
Which having no chief,
Overseer, or ruler,
Provideth her bread in the summer,
And gathereth her food in the harvest.

How long wilt thou sleep, O sluggard?
When wilt thou arise out of thy sleep?
Yet a little sleep, a little slumber,
A little folding of the hands to sleep:
So shall thy poverty come as a robber,
And thy want as an armed man.

## SIX THINGS

*Proverbs 6: 16-19*

THERE are six things which Jehovah hateth;
Yea, seven which are an abomination unto him:
Haughty eyes, a lying tongue,
And hands that shed innocent blood;
A heart that deviseth wicked purposes,
Feet that are swift in running to mischief,
A false witness that uttereth lies,
And he that soweth discord among brethren.

## WISDOM'S INVITATION

*Proverbs 8: 1-4, 17-18, 22-36*

DOTH not wisdom cry,
And understanding put forth her voice?
On the top of high places by the way,
Where the paths meet, she standeth;
Beside the gates, at the entry of the city,
At the coming in at the doors, she crieth aloud:
Unto you, O men, I call;
And my voice is to the sons of men.

I[6] love them that love me;
And those that seek me diligently shall find me.
Riches and honor are with me;
Yea, durable wealth and righteousness.

Jehovah possessed me in the beginning of his way,
Before his works of old.
I[6] was set up from everlasting, from the beginning,
Before the earth was.
When there were no depths, I was brought forth,
When there were no fountains abounding with water.
Before the mountains were settled,
Before the hills was I brought forth;
While as yet he had not made the earth, nor the fields,
Nor the beginning of the dust of the world.
When he established the heavens, I was there:
When he set a circle upon the face of the deep,
When he made firm the skies above,
When the fountains of the deep became strong,
When he gave to the sea its bound,
That the waters should not transgress his commandment,
When he marked out the foundations of the earth;
Then I was by him, as a master workman;
And I was daily his delight,
Rejoicing always before him,
Rejoicing in his habitable earth;
And my delight was with the sons of men.

Now therefore, my sons, hearken unto me;
For blessed are they that keep my ways.
Hear instruction, and be wise,
And refuse it not.
Blessed is the man that heareth me,
Watching daily at my gates,
Waiting at the posts of my doors.
For whoso findeth me findeth life,
And shall obtain favor of Jehovah.
But he that sinneth against me wrongeth his own soul:
All they that hate me love death.

## WISDOM DEFINED

*Proverbs 9: 10*

THE fear of Jehovah is the beginning of wisdom;
And the knowledge of the Holy One is understanding.

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[5] "The perfect day" = noontide.

[6] "I" = wisdom.

## SOME MAXIMS OF SOLOMON'S

*Proverbs 10-12*

A WISE son maketh a glad father;
But a foolish son is the heaviness of his mother.

He becometh poor that worketh with a slack hand;
But the hand of the diligent maketh rich.

He is in the way of life that heedeth correction;
But he that forsaketh reproof erreth.

He that hideth hatred is of lying lips;
And he that uttereth a slander is a fool.

In the multitude of words there wanteth not transgression;
But he that refraineth his lips doeth wisely.

The blessing of Jehovah, it maketh rich;
And he addeth no sorrow therewith.

A righteous man regardeth the life of his beast;
But the tender mercies of the wicked are cruel.

The way of a fool is right in his own eyes;
But he that is wise hearkeneth unto counsel.

The lip of truth shall be established for ever;
But a lying tongue is but for a moment.

Lying lips are an abomination to Jehovah;
But they that deal truly are his delight.

## RULES FOR DAILY LIVING

*Proverbs 13-23*

WALK with wise men, and thou shalt be wise;
But the companion of fools shall smart for it.

He that spareth his rod hateth his son;
But he that loveth him chasteneth him betimes.[7]

He that despiseth his neighbor sinneth;
But he that hath pity on the poor, happy is he.

A soft answer turneth away wrath;
But a grievous word stirreth up anger.

The eyes of Jehovah are in every place,
Keeping watch upon the evil and the good.

Better is a little, with righteousness,
Than great revenues with injustice.

Pride goeth before destruction,
And a haughty spirit before a fall.

Pleasant words are as a honeycomb,
Sweet to the soul, and health to the bones.

The hoary head is a crown of glory;
It shall be found in the way of righteousness.

He that is slow to anger is better than the mighty;
And he that ruleth his spirit, than he that taketh a city.

Whoso mocketh the poor reproacheth his Maker;
And he that is glad at calamity shall not be unpunished.

Whoso rewardeth evil for good,
Evil shall not depart from his house.

The beginning of strife is as when one letteth out water:
Therefore leave off contention, before there is quarrelling.

He also that is slack in his work
Is brother to him that is a destroyer.

Even a child maketh himself known by his doings,
Whether his work be pure, and whether it be right.

Whoso curseth his father or his mother,
His lamp shall be put out in blackness of darkness.

To do righteousness and justice
Is more acceptable to Jehovah than sacrifice.

Whoso stoppeth his ears at the cry of the poor,
He also shall cry, but shall not be heard.

He that loveth pleasure shall be a poor man:
He that loveth wine and oil[8] shall not be rich.

Whoso keepeth his mouth and his tongue
Keepeth his soul from troubles.

A good name is rather to be chosen than great riches,
And loving favor[9] rather than silver and gold.

The rich and the poor meet together:
Jehovah is the maker of them all.

Train up a child in the way he should go,

---

[7] Betimes" = diligently = faithfully and consistently.

[8] "Wine and oil" = luxury.

[9] "Loving favor" = good will of others.

And even when he is old he will not depart from it.

The rich ruleth over the poor;
And the borrower is servant to the lender.

He that hath a bountiful eye shall be blessed;
For he giveth of his bread to the poor.

Foolishness [10] is bound up in the heart of a child;
But the rod of correction shall drive it far from him.

Seest thou a man diligent in his business? he shall stand before kings;
He shall not stand before mean men.

Hearken unto thy father that begat thee,
And despise not thy mother when she is old.

## THE FOLLY OF DRINKING WINE

*Proverbs 23: 31-32*

Look not thou upon the wine when it is red,
When it sparkleth in the cup,
When it goeth down smoothly:
At the last it biteth like a serpent,
And stingeth like an adder.

## YOUR ENEMY

*Proverbs 25: 21-22*

If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink:
For thou wilt heap coals of fire upon his head,
And Jehovah will reward thee.

## DANGER SIGNS

*Proverbs 26: 12, 27, 28; 27: 1, 2, 12*

Seest thou a man wise in his own conceit?
There is more hope of a fool than of him.

Whoso diggeth a pit shall fall therein;
And he that rolleth a stone, it shall return upon him.

A lying tongue hateth those whom it hath wounded;
And a flattering mouth worketh ruin.

Boast not thyself of to-morrow;
For thou knowest not what a day may bring forth.

Let another man praise thee, and not thine own mouth;
A stranger, and not thine own lips.

## FRIENDS

*Proverbs 27: 17-19*

Iron sharpeneth iron;
So a man sharpeneth the countenance of his friend.

Whoso keepeth the fig-tree shall eat the fruit thereof;
And he that regardeth his master shall be honored.

As in water face answereth to face,
So the heart of man to man.

## GOOD AND BAD CONDUCT

*Proverbs 28: 1, 6, 7, 9, 10, 13, 17-19, 23-27; 29: 1, 2, 4-9, 16, 20, 22-35*

The wicked flee when no man pursueth;
But the righteous are bold as a lion.

Better is the poor that walketh in his integrity,
Than he that is perverse in his ways, though he be rich.

Whoso keepeth the law is a wise son;
But he that is a companion of gluttons shameth his father.

He that turneth away his ear from hearing the law,
Even his prayer is an abomination.

Whoso causeth the upright to go astray in an evil way,
He shall fall himself into his own pit;
But the perfect shall inherit good.

He that covereth his transgressions shall not prosper;
But whoso confesseth and forsaketh them shall obtain mercy.

A man that is laden with the blood of any person
Shall flee unto the pit; let no man stay him.

Whoso walketh uprightly shall be delivered;
But he that is perverse in his ways shall fall at once.

He that tilleth his land shall have plenty of bread;
But he that followeth after vain persons shall have poverty enough.

---

[10] "Foolishness" = self-will, or stubbornness.

He that rebuketh a man shall afterward find more favor
Than he that flattereth with the tongue.

Whoso robbeth his father or his mother, and saith, It is no transgression,
The same is the companion of a destroyer.

He that is of a greedy spirit stirreth up strife;
But he that putteth his trust in Jehovah shall be made fat.

He that trusteth in his own heart is a fool;
But whoso walketh wisely, he shall be delivered.

He that giveth unto the poor shall not lack;
But he that hideth his eyes shall have many a curse.

He that being often reproved hardeneth his neck
Shall suddenly be destroyed, and that without remedy.

When the righteous are increased, the people rejoice;
But when a wicked man beareth rule, the people sigh.

The king by justice establisheth the land;
But he that exacteth gifts overthroweth it.

A man that flattereth his neighbor
Spreadeth a net for his steps.

In the transgression of an evil man there is a snare;
But the righteous doth sing and rejoice.

The righteous taketh knowledge of the cause of the poor;
The wicked hath not understanding to know it.

Scoffers set a city in a flame;
But wise men turn away wrath.

If a wise man hath a controversy with a foolish man,
Whether he be angry or laugh, there will be no rest.

A fool uttereth all his anger;
But a wise man keepeth it back and stilleth it.

When the wicked are increased, transgression increaseth;
But the righteous shall look upon their fall.

Seest thou a man that is hasty in his words?
There is more hope of a fool than of him.

An angry man stirreth up strife,
And a wrathful man aboundeth in transgression.

A man's pride shall bring him low;
But he that is of a lowly spirit shall obtain honor.

Whoso is partner with a thief hateth his own soul;
He heareth the adjuration and uttereth nothing.

The fear of man bringeth a snare;
But whoso putteth his trust in Jehovah shall be safe.

## EVERY WORD OF GOD

*Proverbs 30:5*

Every word of God is tried:
He is a shield unto them that take refuge in him.

HAPPY DAYS OF JOB
From a painting by W. C. T. Dobson

# THE STORY OF JOB

*Job 1 to 42*

## A TRULY GOOD MAN

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright,[1] and one that feared God, and turned away from evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the children of the east.[2] And his sons held a feast in the house of each one upon his day;[3] and they sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them,[4] and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and renounced God in their hearts. Thus did Job continually.

Now it came to pass on the day when the sons of God[5] came to present themselves before Jehovah, that Satan also came among them. And Jehovah said unto Satan, Whence comest thou? Then Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it. And Jehovah said unto Satan, Hast thou considered my servant Job? for there is none like him in the earth, a perfect and upright man, one that feareth God, and turneth away from evil. Then Satan answered Jehovah, and said, Doth Job fear God for nought?[6] Hast not thou made a hedge about him, and about his house, and about all that he hath, on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thy hand now, and touch all that he hath, and he will renounce thee to thy face. And Jehovah said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thy hand. So Satan went forth from the presence of Jehovah.

## TROUBLE COMES UPON HIM

And it fell on a day[7] when his sons and his daughters were eating and drinking in their eldest brother's house, that there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them; and the Sabeans fell upon them, and took them away: yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God[8] is fallen from heaven, and hath burned up the sheep and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made three bands, and fell upon the camels, and have taken them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Then Job arose, and rent[9] his robe, and shaved his head, and fell down upon the ground, and worshipped; and he said, Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah. In all this Job sinned not, nor charged God foolishly.[10]

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[1] "Perfect and upright" — he was a thoroughly good man, loving God with all his heart, and his neighbors as himself.

[2] "Children of the east" = the tribes between the Jordan and the Euphrates, and extending over the north of Arabia.

[3] "Each one upon his day" — family festivals were held in each son's house in turn.

[4] "Sanctified them" — as the head of the family, Job was its priest.

[5] "Sons of God" = the angels of God.

[6] "Doth Job fear God for nought" = is not there a reason why Job serves God = is he not well-rewarded for doing so.

[7] "On a day" = one of the days of the family festivals.

[8] "Fire of God" = lightning.

[9] "Rent" — see note on page 78.

Again it came to pass on the day when the sons of God[11] came to present themselves before Jehovah, that Satan came also among them to present himself before Jehovah. And Jehovah said unto Satan, From whence comest thou? And Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it. And Jehovah said unto Satan, Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and turneth away from evil: and he still holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered Jehovah, and said, Skin for skin, yea, all that a man hath will he give for his life.[12] But put forth thy hand now, and touch his bone and his flesh, and he will renounce thee to thy face. And Jehovah said unto Satan, Behold, he is in thy hand; only spare his life.

So Satan went forth from the presence of Jehovah, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd[13] to scrape himself therewith; and he sat among the ashes. Then said his wife unto him, Dost thou still hold fast thine integrity? renounce God, and die. But he said unto her, Thou speakest as one of the foolish[14] women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

## JOB'S COMFORTERS

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; and they made an appointment together to come to bemoan him and to comfort him. And when they lifted up their eyes afar off, and knew him not,[15] they lifted up their voice, and wept; and they rent[16] every one his robe, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief[17] was very great.

After this opened Job his mouth, and said: Let the day perish wherein I was born.

## THE ADVICE OF HIS FRIENDS

THEN answered Eliphaz the Temanite, and said,

If one assay to commune with thee, wilt thou be grieved?
Remember, I pray thee, who ever perished, being innocent?
Or where were the upright cut off?
According as I have seen, they that plow iniquity,
And sow trouble, reap the same.
By the breath of God they perish,
And by the blast of his anger are they consumed.
For affliction cometh not forth from the dust,
Neither doth trouble spring out of the ground;
But man is born unto trouble,
As the sparks fly upward.
But as for me, I would seek unto God,
And unto God would I commit my cause;
Who doeth great things and unsearchable,
Marvellous things without number:
Who giveth rain upon the earth,
And sendeth waters upon the fields;
So that he setteth up on high those that are low,
And those that mourn are exalted to safety.
So the poor hath hope,
And iniquity stoppeth her mouth.

Behold, happy is the man whom God correcteth:
Therefore despise not thou the chastening of the Almighty.
For he maketh sore, and bindeth up;
He woundeth, and his hands make whole.
He will deliver thee in six troubles;
Yea, in seven[18] there shall no evil touch thee.
In famine he will redeem thee from death;
And in war from the power of the sword.
Thou shalt be hid from the scourge of the tongue;[19]
Neither shalt thou be afraid of destruction[20] when it cometh.
At destruction[20] and dearth thou shalt laugh;
Neither shalt thou be afraid of the beasts of the earth.
For thou shalt be in league[21] with the stones of the field;

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[10] "Charged God foolishly" — he neither accused God of wickedness, nor spoke words of wickedness to God.

[11] "Sons of Gods" = angels of God.

[12] "Skin for skin, yea, all * * * life" = dollar by dollar, yea, every cent that a man hath will he give up, if only his life be spared; skins were used for money in early days.

[13] "Potsherd" = a piece of a broken earthen pot.

[14] "Foolish" = wicked.

[15] "Knew him not" — his suffering had changed his appearance.

[16] "Rent" — see note on page 78.

[17] "Grief" = pain.

[18] "Seven" = all.

[19] "Scourge of the tongue" — the slanderous words which wound the reputation.

[20] "Destruction" = violence.

[21] "In league * * * at peace" = all nature, both animate and inanimate, will be friendly.

JOB AND HIS THREE FRIENDS
From a painting by R. Leinweber

And the beasts of the field shall be at peace[21]
with thee.
And thou shalt know that thy tent is in peace;
And thou shalt visit thy fold, and shalt miss[22]
nothing.
Thou shalt know also that thy seed shall be great,
And thine offspring as the grass of the earth.
Thou shalt come to thy grave in a full age,
Like as a shock of grain cometh in in its season.

Then Job answered and said,

Oh that my vexation were but weighed,
And all my calamity laid in the balances![23]
For now it would be heavier than the sand of the
seas:
Therefore have my words been rash.
For the arrows of the Almighty are within me,
The poison whereof my spirit drinketh up:
The terrors of God do set themselves in array
against me.

Then answered Bildad the Shuhite, and said,

How long wilt thou speak these things?
And how long shall the words of thy mouth be
like a mighty wind?
Doth God pervert justice?
Or doth the Almighty pervert righteousness?

Can the rush[24] grow up without mire?
Can the flag[25] grow without water?
Whilst it is yet in its greenness, and not cut down,
It withereth before any other herb.
So are the paths of all that forget God;
And the hope of the godless man shall perish:
Whose confidence shall break in sunder,
And whose trust is a spider's web.
He shall lean upon his house, but it shall not
stand:
He shall hold fast thereby, but it shall not
endure.
He is green before the sun,
And his shoots go forth over his garden.
His roots are wrapped about the stone-heap,
He beholdeth the place of stones.
If he be destroyed from his place,
Then it shall deny him saying, I have not seen
thee.
Behold, this is the joy of his way;

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[22] "Miss" = lack.
[23] "Laid in the balances" = put on the scales.
[24] "Rush" = papyrus.
[25] "Flag" = reed-grass.

And out of the earth shall others spring.
Behold, God will not cast away a perfect man,
Neither will he uphold the evil-doers.

Then Job answered and said,

Of a truth I know that it is so:
But how can man be just with God?
If he be pleased to contend with him,
He cannot answer him one of a thousand.[26]
He is wise in heart, and mighty in strength:
Who hath hardened himself against him, and prospered?—
Him that removeth the mountains, and they know it not,[27]
When he overturneth them in his anger;
That shaketh the earth out of its place,
And the pillars thereof tremble;
That commandeth the sun, and it riseth not,
And sealeth up the stars;[28]
That alone stretcheth out the heavens,
And treadeth upon the waves of the sea;
That maketh the Bear, Orion, and the Pleiades,
And the chambers of the south;
That doeth great things past finding out,
Yea, marvellous things without number.
Lo, he goeth by me, and I see him not:
He passeth on also, but I perceive him not.
Behold, he seizeth the prey, who can hinder him?
Who will say unto him, What doest thou?
How much less shall I answer him,
And choose out my words to reason with him?
Whom, though I were righteous, yet would I not answer;
I would make supplication to my judge.
If I had called, and he had answered me,
Yet would I not believe that he hearkened unto my voice.
For he breaketh[29] me with a tempest
And multiplieth my wounds without cause.
He will not suffer me to take my breath,
But filleth me with bitterness.
If we speak of strength, lo, he is mighty!
And if of justice, Who saith he, will summon me?
Though I be righteous, mine own mouth shall condemn me:
Though I be perfect, it shall prove me perverse.
It is all one; therefore I say,
He destroyeth the perfect and the wicked.

Then answered Zophar the Naamathite, and said,

But oh that God would speak,
And open his lips against thee,
And that he would show thee the secrets of wisdom!
For he is manifold in understanding.
Know therefore that God exacteth of thee less than thine iniquity deserveth.

Canst thou by searching find out God?
Canst thou find out the Almighty unto perfection?
It is high as heaven; what canst thou do?
Deeper than Sheol;[30] what canst thou know?
The measure thereof is longer than the earth,
And broader than the sea.
If iniquity be in thy hand, put it far away,
And let not unrighteousness dwell in thy tents.
Surely then shalt thou lift up thy face without spot;
Yea, thou shalt be stedfast, and shalt not fear:
For thou shalt forget thy misery;
Thou shalt remember it as waters that are passed away.
And thy life shall be clearer than the noonday;
Though there be darkness, it shall be as the morning.

Then Job answered and said,

But ask now the beasts, and they shall teach thee;
And the birds of the heavens, and they shall tell thee:
Or speak to the earth, and it shall teach thee;
And the fishes of the sea shall declare unto thee.
Who knoweth not in all these,
That the hand of Jehovah hath wrought this,
In whose hand is the soul of every living thing,
And the breath of all mankind?
Hold your peace, let me alone, that I may speak;
And let come on me what will.
Behold, he will slay me; I have no hope:
Nevertheless I will maintain[31] my ways before him.

Then answered Eliphaz the Temanite, and said,

Should a wise man make answer with vain knowledge,
And fill himself with the east wind?[32]
Should he reason with unprofitable talk,
Or with speeches wherewith he can do no good?

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[26] "One of a thousand" = for one of his countless offenses.
[27] "They know it not" = suddenly, as in volcanic eruption.
[28] "Sealeth up the stars" = hides their light.
[29] "Breaketh" = bruises.
[30] "Sheol" = the place of the departed.
[31] "Maintain" = argue.
[32] "East wind" — the east wind is the most tempestuous and sultry wind in western Asia, and it is often used to mean anything destructive or injurious.

## "MISERABLE COMFORTERS ARE YE"

Then Job answered and said,

I have heard many such things:
Miserable comforters are ye all.
I also could speak as ye do;
If your soul were in my soul's stead,
I could join words together against you,
And shake my head at you.
But I would strengthen you with my mouth,
And the solace of my lips would assuage your grief.
My friends scoff at me:
But mine eye poureth out tears unto God,
That he would maintain the right of a man with God,
And of a son of man with his neighbor!

Then answered Bildad the Shuhite, and said,

Yea, the light of the wicked shall be put out,
And the spark of his fire shall not shine.
The light shall be dark in his tent,
And his lamp above him shall be put out.
The steps of his strength shall be straitened,
And his own counsel shall cast him down.
For he is cast into a net by his own feet,
And he walketh upon the toils.

Then Job answered and said,

Oh that my words were now written!
Oh that they were inscribed in a book!
That with an iron pen and lead[33]
They were graven in the rock for ever!
But as for me I know that my Redeemer liveth,
And at last he will stand up upon the earth:
And after my skin, even this body, is destroyed,
Then without my flesh shall I see God;
Whom I, even I, shall see, on my side,
And mine eyes shall behold, and not as a stranger.

Then answered Zophar the Naamathite, and said,

Knowest thou not this of old time,
Since man was placed upon earth,
That the triumphing of the wicked is short,
And the joy of the godless but for a moment?
Then Job answered and said,

Wherefore[34] do the wicked live,
Become old, yea, wax mighty in power?
Their seed is established with them in their sight,
And their offspring before their eyes.
Their houses are safe from fear,
Neither is the rod of God upon them.
They send forth their little ones like a flock,
And their children dance.
They sing to the timbrel and harp,
And rejoice at the sound of the pipe.
They spend their days in prosperity,
And in a moment they go down to Sheol.[33]
And they say unto God, Depart from us;
For we desire not the knowledge of thy ways.
What is the Almighty, that we should serve him?
And what profit should we have, if we pray unto him?
Lo,[36] their prosperity is not in their hand:
The counsel of the wicked is far from me.

Have ye not asked wayfaring men?[37]
And do ye not know their evidences,[38]
That the evil man is reserved[39] to the day of calamity?
That they are led forth to[40] the day of wrath?

## JEHOVAH KNOWS

Then Job answered and said,

Even to-day is my complaint rebellious:
My stroke is heavier than my groaning.
Oh that I knew where I might find him!
That I might come even to his seat![41]
I would set my cause in order before him,
And fill my mouth with arguments.
Sheol[35] is naked before God,
And Abaddon[42] hath no covering.
He stretcheth out the north over empty space,[43]
And hangeth the earth upon nothing.
He bindeth up the waters in his thick clouds;
And the cloud is not rent under them.
He incloseth the face of his throne,
And spreadeth his cloud upon it.
He hath described a boundary upon the face of the waters,
Unto the confines of light and darkness.
The pillars of heaven[44] tremble

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[33] "Iron pen and lead" — the iron carved the letters on the rocks. and the lead was melted and poured into the cavities.

[24] "Wherefore" = why.

[35] "Sheol" = the place of the departed.

[36] "Lo" = Ye say, Lo, etc.

[37] "Wayfaring men" = travelers.

[38] "Evidences" = statements.

[39] "Reserved to" = spared in.

[40] "Led forth to" = led away in.

[41] "Seat" = dwelling-place.

[42] "Abaddon" = the place of destruction.

[43] "Empty space" = the space between the earth and the stars.

[44] Pillars of heaven" = the high mountains which appear to support the sky.

And are astonished at his rebuke.
He stirreth[45] up the sea with his power,
Lo, these are but the outskirts of his ways:
And how small a whisper do we hear of him!
But the thunder of his power who can understand?
But where shall wisdom be found?
And where is the place of understanding?

And Job again took up his parable,[46] and said,

Oh that I were as in the months of old,
As in the days when God watched over me;
When his lamp shined upon my head,
And by his light I walked through darkness;
As I was in the ripeness of my days,
When the friendship of God was upon my tent;
When the Almighty was yet with me,
And my children were about me;
For when the ear heard me, then it blessed me;
And when the eye saw me, it gave witness unto me:
Because I delivered the poor that cried,
The fatherless also, that had none to help him.
The blessing of him that was ready to perish came upon me;
And I caused the widow's heart to sing for joy.
I put on righteousness, and it clothed me:
My justice was as a robe and a diadem.
I was eyes to the blind,
And feet was I to the lame.
I was a father to the needy:
And the cause of him that[47] I knew not I searched out.

## GOD IS GREATER THAN MAN

So these three men ceased to answer Job, because he was righteous in his own eyes. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the family of Ram: against Job was his wrath kindled, because he justified himself rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

And Elihu the son of Barachel the Buzite answered and said,

I am young, and ye are very old;
Wherefore I held back, and durst not show you mine opinion.

Howbeit, Job, I pray thee, hear my speech,
And hearken to all my words.
Behold, I will answer thee, in this thou are not just;
For God is greater than man.

Why dost thou strive against him,
For that he giveth not account of any of his matters?
For God speaketh once,
Yea twice, though man regardeth it not.

## GOD WILL NOT DO WRONG

Yea, of a surety, God will not do wickedly,
Neither will the Almighty pervert justice.
Who gave him a charge over the earth?
Or who hath disposed the whole world?
If he set his heart upon himself,
If he gather unto himself his spirit and his breath;
All flesh shall perish together,
And man shall turn again unto dust.

For his eyes are upon the ways of a man,
And he seeth all his goings.

## JEHOVAH REASONS WITH JOB

Then Jehovah answered Job out of the whirlwind, and said,

Who is this that darkeneth counsel
By words without knowledge?
Gird up now thy loins like a man;
For I will demand of thee, and declare thou unto me.
Who shut up the sea with doors,
When I made clouds the garment thereof,
And thick darkness a swaddling-band for it,
And marked out for it my bound,
And set bars and doors,
And said, Hitherto shalt thou come, but no further;
And here shall thy proud waves be stayed?

Where is the way to the dwelling of light?
And as for darkness, where is the place thereof,
That thou shouldest take it to the bound thereof,
And that thou shouldest discern the paths to the house thereof?
Doubtless, thou knowest, for thou wast then born,
And the number of thy days is great!
Hast thou entered the treasuries[48] of the snow,
Or hast thou seen the treasuries[48] of the hail,
Which I have reserved against the time of trouble,
Against the day of battle and war?
By what way is the light parted,[49]

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[45] "Stirreth" = controlleth.
[46] "Took up his parable" = continued his remarks.
[47] "That" = whom; he was as ready to aid the stranger as he was to help one of his own family.
[48] "Treasuries" = storehouses.
[49] "By what way is the light parted" = which is the way to the place where the light is = what road leads to the home of the sunrise.

Or the east wind scattered upon the earth?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
Canst thou send forth lightnings, that they may go,
And say unto thee, Here we are?
Who hath put wisdom in the inward parts?
Or who hath given understanding to the mind?
Who can number the clouds by wisdom?
Or who can pour out the bottles of heaven,[50]
When the dust runneth into a mass,
And the clods cleave fast together?
Who hath sent out the wild ass free?
Or who hath loosed the bonds of the swift ass,
Whose home I have made the wilderness,
And the salt land his dwelling-place?
He scorneth the tumult of the city,
Neither heareth he the shoutings of the driver.[51]
The range of the mountains is his pasture,
And he searcheth after every green thing.
Will the wild-ox be content to serve thee?
Or will he abide by thy crib?
The wings of the ostrich wave proudly;
But are they the pinions and plumage of love?[52]
For she leaveth her eggs on the earth,
And warmeth them in the dust,
And forgetteth that the foot may crush them,
Or that the wild beast may trample them.

## JOB ANSWERS JEHOVAH

Then Job answered Jehovah, and said,

Behold, I am of small account; what shall I answer thee?
I lay my hand upon my mouth.
Once have I spoken, and I will not answer;
Yea, twice, but I will proceed no further.

## JEHOVAH SPEAKS OUT OF THE WHIRLWIND

Then Jehovah answered Job out of the whirlwind and said,

Gird up thy loins now like a man:
I will demand of thee, and declare thou unto me.
Wilt thou even annul my judgment?
Wilt thou condemn me, that thou mayest be justified?
Or hast thou an arm like God?
And canst thou thunder with a voice like him?
Deck thyself now with excellency and dignity;
And array thyself with honor and majesty.
Pour forth the overflowings of thine anger;
And look upon every one that is proud, and abase him.
Look on every one that is proud, and bring him low;
And tread down the wicked where they stand.
Hide them in the dust together;
Bind their faces in the hidden place.
Then will I also confess of thee
That thine own right hand can save thee.
Canst thou draw out leviathan[53] with a fishhook?
Or press down his tongue with a cord?
Canst thou put a rope into his nose?
Or pierce his jaw through with a hook?
Will he make many supplications unto thee?
Or will he speak soft words unto thee?
Will he make a covenant with thee,
That thou shouldest take him for a servant for ever?
Wilt thou play with him as with a bird?
Or wilt thou bind him for thy maidens?
Will the bands of fishermen make traffic of him?
Will they part him among the merchants?
Canst thou fill his skin with barbed irons,
Or his head with fish-spears?
Lay thy hand upon him;
Remember the battle, and do so no more.
Behold, the hope of him is in vain:
Will not one be cast down even at the sight of him?
None is so fierce that he dare stir him up;
Who then is he than can stand before me?
Who hath first given unto me, that I should repay him?
Whatsoever is under the whole heaven is mine.

## JOB'S CONFESSION

Then Job answered Jehovah, and said,

I know that thou canst do all things,
And that no purpose of thine can be restrained.
I had heard of thee by the hearing of the ear;
But now mine eye seeth thee:
Wherefore I abhor myself,
And repent in dust and ashes.

And it was so, that, after Jehovah had spoken these words unto Job, Jehovah said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath. Now therefore, take unto you seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you; for him will I accept, that I deal not with you after your folly;[54] for ye have not spoken of me the thing that is right, as my servant Job hath. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as Jehovah commanded them: and Jehovah accepted Job.

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[50] "Bottles of heaven" = clouds; the clouds, heavy with rain, are compared to water-bottles.
[51] "Driver" = taskmaster.
[52] "Love" = the stork.
[53] "Leviathan" = the crocodile.

## HAPPINESS AND PROSPERITY RESTORED

And Jehovah turned the captivity[55] of Job, when he prayed for his friends: and Jehovah gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him concerning all the evil that Jehovah had brought upon him: every man also gave him a piece of money, and every one a ring of gold. So Jehovah blessed the latter end of Job more than his beginning: and he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And he called the name of the first, Jemimah; and the name of the second, Keziah; and the name of the third, Kerenhappuch. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.[56] And after this Job lived a hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

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[54] "Folly" = wickedness.

[55] "Turned the captivity" = restored the happiness and prosperity.

[56] "Inheritance among their brethren" — this is an evidence of Job's great wealth and also of his affection for his daughters; among the Hebrews the daughter inherited by right only when there was no son.

"IN ALL THE LAND WERE NO WOMEN FOUND SO BEAUTIFUL AS THE DAUGHTERS OF JOB"
From a drawing by William Blake

# THE NEW TESTAMENT

THE NATIVITY

FROM A PAINTING BY SANDRO BOTTICELLI

# GOSPEL STORIES FOR LITTLE FOLKS

## THE BABY JESUS

WE ARE going to tell you the most beautiful story. It is the Christmas Story. You know that Christmas is the happiest day in all the year. It is a happy day because we all have so many lovely presents then. We give them because we love each other. Christmas is the Day of Love. Did you know that Christmas is happy, also, because it is a birthday? Yes, Christmas is Jesus' birthday. Jesus is our heavenly Father's best present, and Jesus was the first Christmas present. Here is the story.

One night some shepherds were watching over their sheep out in a field. The sheep and the lambs were asleep in little huts, and the shepherds sat beside the gates of the sheepfolds. They were awake, so as to keep the sheep safe. As they sat there together they saw a light in the sky. It was not the stars, it was not the moon, and it was brighter than the sun. Then they saw that the light came from a beautiful angel. Our heavenly Father had sent one of His angels to these poor men who were so faithfully watching over their sheep. The shepherds were frightened.

"Do not be frightened," the angel said. "I am bringing good news to you. In Bethlehem, the Lord Jesus is born. You will find the baby, wrapped in swaddling clothes, and lying in a manger."

And all at once the sky was full of angels, singing. And this was their song:

"Glory to God in the Heavens,
And peace on the earth among men, in whom He is well pleased!"

After a while the splendid song died away, and the light faded, and the shepherds were alone in the quiet and the darkness. Then one of them said to the others, "Let us go over to Bethlehem, and find the Lord Jesus!" So they hurried through the pastures to the little village that was just over the hill.

"NO ROOM IN THE INN"
From a painting by Luc-Olivier Merson

Now that very afternoon a man and a woman, who were strangers in the village, had climbed up the hill. There were a great many strangers in Bethlehem that day. The woman was very tired and could only walk slowly with her husband helping her. When they came to the inn where travelers stayed every room was taken. The only place where they could lie down was in the stable where the cattle were kept.

As soon as the shepherds had reached the village they knocked first at the door of the inn, and wakened the people there who were fast asleep. "Is there any wonderful child here?" they asked. Nobody knew of any, but someone remembered that a baby had been born out in the stable that very night.

So the shepherds left the inn and went out to the stables. There they saw a feeble light. When they got inside they saw the man and the woman, and lying in the manger where they kept the food for the cattle, and wrapped in the soft clothes that his mother had made for him, was a tiny baby, fast asleep. And this little helpless baby was the Lord Jesus. Our heavenly Father had given him to Mary and Joseph to take care of, so that when he grew up and became a man, this loving Jesus should teach us all about God and show us how to be good and lead us all to Heaven, God's home. He was God's best gift, he was the heavenly Father's Christmas present to the world that the Father loves.

The shepherds whispered a little while together by the door and then they came into the stable and told Mary and Joseph about the bright angels and the song and the happy message. Soon they went back to their sheep, thanking God for all that they had seen and heard that night.

And Mary lay down on the soft hay, and she thought in her heart of all these things as they watched the little sleeping child.

Ever since then, because this is the birthday of Jesus, the King of Love, we give loving gifts to each other on Christmas Day.

HOLY NIGHT

FROM A PAINTING BY CORREGGIO

THE STAR OF BETHLEHEM
From a painting by Henry Warren

## THE VISIT OF THE WISE-MEN

THIS is the story of a beautiful star which led the Wise-men to where the baby Jesus lay in a manger at Bethlehem.

One night three Wise-men were watching the stars. They were studying them and wondering about them. Suddenly they saw a new star burst into light way up in the heavens. It looked like shining gold against the dark sky and was brighter than any star they had ever seen.

The Wise-men looked at it and then they looked at each other. Pointing to it, they said: "That star means something wonderful; a beautiful new star means that a King has been born upon earth. Let us go and find him. Let us go and bow down to him."

Out across the hot, sandy deserts the Wise-men rode on their tall, sand-colored camels. Day after day and night after night they journeyed. At last they came to the beautiful hills of Palestine, and then to the gates of the great city of Jerusalem.

"Surely," they thought, "someone in this great city can tell us where to

MADONNA (BODENHAUSEN).

MADONNA (ZICK).

THE HOLY FAMILY (MURILLO)

THE SISTINE MADONNA (RAPHAEL)

MARY, THE MOTHER OF CHRIST

VERY MANY GREAT PAINTERS, BOTH IN THE MIDDLE AGES AND TO-DAY, HAVE TRIED TO MAKE FOR US BEAUTIFUL PICTURES OF THE MOTHER OF OUR LORD find the new-born King." They began to ask of everyone: "Where is the new King? Where can we find him who is born King of the Jews?"

In a palace in Jerusalem lived old King Herod. He heard what these Wise-men said and he called to his chief men, "Where is this child they are looking for?"

"In Bethlehem of Judea," the chief men answered, for that is what they had read in their Bibles. Then Herod told the Wise-men to go to Bethlehem and to search out exactly about the young child. "When you have found him, bring me word, that I also may come and bow down to him."

Out of the gates of Jerusalem they rode to the little town of Bethlehem. As they went along, suddenly they saw the same star, the new one they had seen at home. It seemed to be moving, and they followed it. At last it stopped over the town of Bethlehem, right over a certain house, and it shone brighter than before.

The Wise-men made their camels kneel so they could climb down and then they went into that house. There, in the arms of Mary, his mother, they found the baby Jesus, the new King. They fell on their knees and bowed down to Him. They opened the treasure-boxes they had brought all the way from home and gave to Jesus all the precious things they had. There were gifts of gold and perfume and spices. They laid these at the feet of the new King.

Then the Wise-men had a dream. God told them not to go back to Herod,

THE FLIGHT INTO EGYPT
From a painting by Maxime Dastigue

GLAD TIDINGS OF GREAT JOY
From a painting by Bernhard Plockhorst

THE REPOSE IN EGYPT
From a painting by Luc-Olivier Merson

and not to let him know anything about Jesus. Mounting their camels again, they went back into their own country another way.

When the Wise-men failed to come back old Herod flew into a rage and stamped his feet and said he would have the baby Jesus killed, if he had to kill every little boy in Bethlehem.

Then this wicked king sent for his servants and his soldiers and told them to go to Bethlehem and to kill every baby boy there.

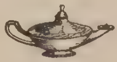
But when the soldiers reached Bethlehem the baby Jesus and Joseph and Mary were not there. God knew what the wicked Herod was planning to do, and one night He sent His angel down to Joseph to tell him to "arise, and take the young child and his mother and flee into Egypt."

The kind Joseph called Mary and told her what the angel had told him. He said that they had better start right away before Herod's soldiers could get to Bethlehem. So Joseph went to the stable and saddled their donkey, and in the middle of the night they started on their long journey to Egypt.

Many days and nights they spent on the way. Often they had to sleep out under the sky, but God took good care of them all the way, and no harm came to the baby Jesus.

# THE BOY JESUS

WHEN Jesus was a boy He lived in a pleasant hillside village called Nazareth. His home was a small cottage that probably had only one room. There was no chimney, and when there was an open fire in the house the smoke either went out of the door or out of a hole in the roof. The roof was flat, because in that warm country the people often ate their meals and slept on the roofs.

There was not much in the house. The beds were just mats, which were rolled up in the daytime. The lamp was made of crockery and looked like this:  The extra clothing and food were kept in chests. There were no chairs, and the people sat on the floor. There were no pictures and no books. His father, Joseph, was a carpenter, and on pleasant days he probably worked outdoors at his bench under a grapevine. On rainy days he worked in the house.

THE DIVINE APPRENTICE
From a painting by Virginie Demont-Breton

THE HOLY FAMILY
From a painting by Frank Vincent Du Mond

Jesus wore a cotton smock, but no shoes and no stockings, and usually while He was a boy with no covering for His head. He had but two meals a day, one in the morning and one at night. There was always bread, usually fish, but not very often any meat. The family sat around a low table for their meals. Joseph gave thanks and Jesus repeated the words after him.

We do not know whether there was a school in Nazareth, but we know that all little boys were first taught at home by their fathers. The lessons were from the Bible, and the first lesson that Jesus would learn—at least the most important one—was taught in these words:

"THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, WITH ALL THY SOUL, AND WITH ALL THY MIGHT."

After a while perhaps Jesus went to the village school in the church, where the minister was the teacher.

There were many holidays. Besides the quiet Sabbath day, there was a holiday nearly every two weeks. There was a holiday of thanksgiving for the first harvest and another for the last one. There was a week of holiday when all the families lived outdoors in tents of leaves. These were days full of joy and music, but there were also solemn days and sad days.

The boys and girls played games. Two of their favorite games were weddings and funerals. The older people were fond of telling the children stories, and all the interesting stories that we read in our Bible or learn in Sunday school were told much more interestingly by the fathers and mothers. For these fathers and mothers were the Bible people themselves, and the stories they told were all about things that had happened to their own grandfathers and grandmothers, and the people of long ago.

Jesus was always fond of sheep and birds and animals and flowers, so we may suppose He used to walk often with other boys in the pastures and on the hillsides where the sheep and goats and larger cattle were and where the wild lilies and roses grew and among the trees where the birds had their nests. Probably Jesus and Joseph sometimes went fishing together in the lake that was not so far away, when Joseph went down to one of the lakeside cities to work.

All boys in Jesus' day used to work, and all of them learned some trade. Jesus helped Joseph and learned to be a carpenter. He helped mend sheep fences and build houses and make yokes for cattle and men. A yoke for a man fits around his neck and rests on the shoulders, and if it fits well it makes it easier for him to carry a heavy burden. Jesus made His yokes carefully, and one day when He was a man He said, "My yoke is easy, and my burden is light."

Jesus was always cheerful, and He loved to sing. Jesus was always helpful. There was but one well in Nazareth where people could get water. Probably Jesus carried water for His mother every day on His head or on His shoulder. Jesus always obeyed His father and mother. He was a thoughtful boy, who loved to study. He was healthy and strong and friendly. The Bible says that "Jesus grew, in wisdom and height, and in favor with God and man."

## JESUS IN CHURCH

EVERY year when the time for the great feast of the Passover drew near, Jesus' parents and all their relatives and neighbors would go to Jerusalem to worship in the Temple.

It was a long journey from Nazareth, for the people in those days either had to ride donkeys or walk, and donkeys do not travel very fast. But the

Courtesy Tissot Picture Society, N. Y.

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From the paintings by J. J. Tissot

THE BOYHOOD OF JESUS.

AT FIFTY TISSOT, A FRENCH ARTIST, WENT TO PALESTINE, AND PAINTED NEARLY FIVE HUNDRED SCENES IN THE LIFE OF JESUS

FINDING CHRIST IN THE TEMPLE
From a painting by Holman Hunt

children always had a jolly time. They enjoyed the lunches out under the trees and they liked to play around the campfires at night.

Jesus liked to go to Jerusalem as much as the other boys and girls. He thought the Temple was a wonderful place with its beautiful steps and great doors, its brass chests and golden candlesticks, its purple and crimson curtains and its altars.

When He was twelve years old Joseph and Mary, as usual, took Him to Jerusalem for the Passover. When all the special services at the Temple were over, the people from Nazareth gathered at their camp and then started home. Joseph and Mary started too. Jesus was not with them, but they did not worry because they supposed that He was with some friends.

All day they traveled homeward, and when night came they made camp. When the groups separated to go to sleep Jesus could not be found. Joseph and Mary looked everywhere through the camp, but He wasn't there. How frightened they were! Their little boy was lost.

The next morning they started back to Jerusalem to look for Him. This time they had to travel alone, but they had to find their boy. They reached Jerusalem and searched and searched until they were all tired out.

THE CHRIST CHILD WITH HIS PLAYMATES

On the third day, as they walked sadly about the Temple, Mary thought she heard Jesus' voice in a room where the most learned teachers always sat. They hurried in, and there they found Jesus talking to those great men about God and asking them questions which they themselves could not answer. They were surprised that a little boy should know so much about God.

Mary and Joseph were so happy to find their little boy again! Mary put her arms around Him and said: "Son, why hast Thou treated us in this way? Behold, thy father and I have been anxiously looking for Thee."

Then Jesus said, "Why, mother, I thought you would know that I must be in my heavenly Father's house."

## JESUS AND THE CHILDREN

ALWAYS when Jesus went out of the house and walked through the country, great crowds of people followed Him. They wanted to hear the wonderful words He said about the heavenly Father who loved them. The lame and sick wanted Him to make them well.

More than anyone else, the little children loved Him. He would take them in His arms if they were very little, or would smile at them and place His arms around them if they were bigger. He would tell them beautiful stories, and He was never cross with them, but always loved them.

One day the people in a certain town in Jesus' country heard that the Saviour was passing that way. The children all put on their bright-colored clothes and soon all the people of the village were hurrying out to meet Him. Some of the children were so tiny they had to be carried, others walked right along by the sides of their fathers and mothers. All wanted to see Jesus. The mothers wanted Jesus to lay His hands on the children and bless them and bid them to grow up strong and good.

When they came near the place where Jesus was, they found a great crowd of teachers and rulers and rich men around Him. How disappointed all the children were! The twelve disciples who always traveled with Jesus met them and called out to their mothers: "Don't worry the Master with your children; He is busy teaching grown-up people now; He hasn't time to bother with children. Take them home."

But Jesus had heard the voices and songs of His little friends as they came along the road. He always wanted to see the boys and girls. He turned away from the rich people and rulers, and, calling out to His disciples, said, "Let them come. Suffer the little children to come unto Me, and forbid them not. Bring them to Me."

Then the twelve disciples were ashamed. They had made a mistake. Now

From the painting by Bernhard Plockhorst

"SUFFER LITTLE CHILDREN TO COME UNTO ME"

"I think when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to his fold,
I should like to have been with him then"

they knew that always they, too, if they would please Jesus, must love the children. They learned that God hears the songs of the tiniest child and is happy when boys and girls love Him.

## THE LOVE OF CHILDREN FOR JESUS

EVERY springtime, the boys and girls of Jesus' country went to Jerusalem to the Passover feast at the Temple. When Jesus was a little boy, He and His mother and father used to go up to the city for this celebration.

After Jesus grew up, there came a springtime when He set out to walk to Jerusalem, just as He had done every year when He was a boy. His disciples were with Him and all around were many other people.

One Sunday morning they were almost to the city. Across the valley, on a high hill, they could see the towers of Jerusalem and the Temple shining in the sunlight.

Jesus sent two of His disciples to a little town nearby to bring Him a colt so He could ride the rest of the way. Soon the disciples came back, leading the colt to where Jesus and His companions were waiting. Then the men

CHRIST'S TRIUMPHAL ENTRY INTO JERUSALEM
From a painting by Bernhard Plockhorst

made a saddle of their bright-colored coats and Jesus began to ride into the city.

How the crowd cheered and clapped their hands and cried out for joy! Jesus, the One they loved and who was so wonderfully good to them, was riding on a colt like a king.

Quickly some of the people took off their coats and spread them on the ground before Him. Others cut green branches from the palm-trees and made a leafy path for Jesus to ride over. They did all they could to show how they loved Him.

Every one was singing, every one was praising Him. Some ran before Him waving the broad palm-branches and all joined in the happy song: "Hosanna! Blessed is He that cometh in the Name of the Lord."

The children were singing, too. Their eyes sparkled and their cheeks glowed rosy red. They waved high in the air the green branches. Down one hill and up the other, the children went with Jesus, the King, into the city of Jerusalem. Even into the Temple the children followed Him. All together they kept on singing: "Hosanna! Blessed is He that cometh in the Name of the Lord."

## JESUS HEALING A LITTLE GIRL

JAIRUS was an officer among the Jews. He had charge of their synagogue or church. His little daughter was a great favorite of the people. Everybody loved her, she was such a happy little girl and always so kind to every one. One day, when she was about twelve years old, she became very sick—so sick that all the doctors shook their heads and said: "She can never get well."

Jairus, at first, was crushed with grief. Then he remembered Jesus. He believed that Jesus could cure his little girl. When he found the great Teacher, he fell at the Saviour's feet and said: "Oh, Jesus, my little girl is at the point of death. I pray Thee that Thou come and lay Thy hands upon her, that she may be whole and live."

Jesus did not wait a moment, but started right back with him. Before they could get away from the crowd, messengers came from Jairus' house, saying: "Thy daughter is dead. It is of no use to trouble Jesus any more; you have found Him too late."

Jesus did not turn back because of what the messengers had said. He turned to Jairus and said: "Fear not, only believe." On they went to the home. There they found a sad sight. All the neighbors and friends were gathered in the house, weeping and wailing because the little girl they loved was dead.

THE RESTORING OF JAIRUS' DAUGHTER
From a painting by Eduard von Gebhardt

Jesus tried to quiet them. He said: "What makes you cry this way? The child is not dead, but is asleep." The people only laughed at Him. They had seen the little girl; they were sure she was dead.

Then Jesus took the father and mother and Peter, James, and John, three of His disciples, into the darkened room where the little girl's cold body lay. He put His warm hands on the cold little hands and said: "Arise." As the parents knelt in grief by the foot of the bed, to their amazement they saw their little girl open her eyes, raise herself from the bed, and then walk toward them. Jesus had restored the breath of life to their daughter! They gave their hearts to Him.

## THE BOY WHO HELPED JESUS

IT WAS a beautiful spring day. A little boy, who lived near the lake of Galilee, planned to go for a long walk along the shore. His mother had prepared a lunch for him—five little cakes and two small, dried fish—so that he would not be hungry.

FEEDING FIVE THOUSAND PEOPLE

As he walked along a green hillside overlooking the blue water of the sea, he saw a great crowd of people running toward him. And there, just getting out of a boat near him, were Jesus and His helpers. Jesus was tired and had come to this quiet hillside to rest, but the people had seen His boat and had followed along the shore. The little boy wanted to hear the great Teacher too. Soon he was with the hundreds of people gathered about the Master. He saw Jesus heal the sick. He heard Him tell about God's love, and he listened to all the words that came from the Saviour's lips.

All the people were so interested they forgot it was getting late. Evening came on. They had had no supper and were a long way from home. Then the disciples said to Jesus: "Send the people away that they may go into the village round about and buy themselves something to eat."

Jesus, though, did not intend that the people should go away hungry. He said: "They have no need to go away; give ye them to eat." The helpers did not understand Him. They did not even have food for themselves. They went around among the people who had been so interested in listening to Jesus that they had forgotten all about their lunch.

The disciples went back to Jesus and said: "Why, Master, no one here has any food except one little boy, and he has only five small cakes and two tiny fish. Jesus said: "Bring them to Me." The boy was very happy when he found he could help the great Teacher. Gladly he offered his lunch.

Then Jesus told all the people to sit down on the green grass. He took the lunch in His hands, He blessed the cakes and the fish, thanking the Father in heaven for the food before Him, and then a most wonderful thing happened. Jesus began to break the cakes and the fish into portions, and the helpers began to pass them out to the people. And as Jesus broke the portions, the five little cakes and two little fish which the boy had given, increased and increased until there was plenty for everybody; until five thousand men, women, and children had had their supper. When they had finished eating, there were twelve baskets full of broken pieces left.

If the little boy had kept his lunch for himself, there would have been only enough for one. Because he helped Jesus all he could, Jesus increased his gift so that it fed more than five thousand.

## THE GOOD SHEPHERD

This is one of the stories Jesus told.

THERE was once a little woolly lamb. When it came dark, he cuddled up close beside his mother and slept all through the night. When it came day, the first thing he heard was a soft voice, "Come, my sheep." It was

THE GOOD SHEPHERD
From a painting by Bernhard Plockhorst

the shepherd calling. The little woolly lamb would answer, "Baa-baa—Good morning."

When the gate went "click, click," all the sheep scampered out of the fold. As they jumped out, "One, two, three, four, five," the shepherd counted—then on and on, "ninety-six, ninety-seven, ninety-eight, ninety-nine, one hundred." They were all there, every one. Just one hundred of them!

The little woolly lamb liked to watch his mother and do whatever she did. When she drank at the brook, he drank at the brook. When she lay down under the trees to rest, he lay down under the trees to rest. The mother sheep always stayed close to the shepherd. The shepherd always led his sheep to the green pastures by the still waters.

One day this little lamb thought he would be smart. He sniffed up his nose at the quiet, green pastures and still waters where the shepherd led his flock. He tossed up his head as he thought he didn't need any shepherd to take care of him. It would be fun to go up on the mountain all by himself. And so it was. Oh, such fun! His legs were strong. He made big jumps from one big stone to another. He wasn't a baby any more. On and on, up and up he went.

After he reached the top it wasn't such fun after all. How lonely he felt! How still it was! How tired his legs were! But he couldn't lie down to rest, he was afraid! How thirsty he was! But he couldn't get a drink, he might tumble on his head in the narrow stream! How hungry! But there wasn't much grass!

He began to think he had better go back. But which way? He looked this way. Then he looked that way. But he could not see the shepherd. He listened. But he could not hear him! Finally he began to cry, "Baa-baa!" He was a sorry little lost lamb.

Down by the green pastures and still waters the shepherd was calling his sheep. It was time to go home to the fold. "Come, my sheep," his soft voice called. And they all came running. Back they went to the fold.

When the gate went "click, click," the sheep scampered into the fold. As they jumped in, "One, two, three, four, five," the shepherd counted, "ninety-six, ninety-seven, ninety-eight, ninety-nine"—and that was all! Where was the other one? The little woolly lamb? There had been a hundred in the morning. There were only ninety-nine now!

The shepherd must go to find the lost lamb! He forgot that it was late and he was tired! He left the ninety-nine and started out. He hurried on past the green pastures and still waters, and started up the mountain. Carefully he stepped from stone to stone. Anxiously he went, on and on, up and up. "Where can my little woolly lamb be?" Then he began to call, "Where are you, little woolly lamb? Where are you?"

Finally he heard a weak little "Baa-baa" from away off. He stopped and listened again. Louder now it sounded. Joyfully he hurried to the lamb. Its eyes said, "I'm sorry!" The shepherd was just as glad to find the lamb as it was to be found.

Tenderly the shepherd picked it up and laid it on his shoulder. All the way home the shepherd was happy. In his arms he held tight the little lamb. He was happier about it than over all the ninety-nine who had never been lost. When he reached home, he called in his friends and neighbors. "Be happy with me," he said; "I have found my sheep which was lost." And they all were happy with him.

## JESUS TEACHING TO PRAY

Jesus told this story.

TWO men went up one day to the Temple to pray. One was a rich man, a famous member of the church; the other was a poor man, who spent his life doing disagreeable work that nobody wanted to do. The rich man stood with his head up where everybody could see him, and he prayed out loud, like this: "O God, I thank Thee that I am not like other men, greedy, dishonest, doing wrong things, like this poor man near me. Twice a week I go without food to please Thee, and I give away a tenth of everything that I get." And he went on boasting like that. But the poor man stood off in a corner where nobody could see him, and he kept his head down so that nobody could hear him but God. And he said only this, over and over: "O God, have mercy on a sinner like me." Then said Jesus, "I tell you it was this poor man who pleased our heavenly Father, and not the rich man."

JESUS PRAYING AT NAZARETH
From a painting by B. Annould

So it was that Jesus taught us how to pray. We do not have to go to church in order to pray, we do not need to choose a special time, we do not need to speak aloud, we must not try to tell God how good we have been, but wherever we are, God hears us, and whatever we want to say, God listens.

In Jesus' time men used to have special hours for praying, and at those hours men and women stopped their work, travelers stayed wherever they were, every one laid down what he was doing. These people often learned what they said in their prayers, and kept saying them over and over, without thinking of the words. But God does not love prayers like these. This was not the way Jesus prayed. One day Jesus got up early in the morning before anyone else, and when His friends tried to find Him, they had to hunt a long time, and they found Him in a quiet place away from the village, and there He was talking to our heavenly Father. Sometimes He went up into a mountain at night and prayed. There was a beautiful garden where He loved to go to talk with God. When He had the hardest temptation in His life Jesus prayed, and God comforted Him then so much that we are told that "angels came and helped Him." On the last and saddest night of His life Jesus prayed until all His troubles had been told in the ear of God.

Once Jesus' friends saw Him praying, and His face was so happy and peaceful that they came to Him and said, "Lord, teach us to pray." It was then that Jesus gave us what we call the Lord's Prayer. We suppose this prayer has been spoken more often and by more people than any other in the world. Jesus did not mean that we should always say this prayer, but He meant that what He said to God in this prayer is what is always wise and helpful for us to say. We are going to say it now, a few words at a time, so we can explain what Jesus meant.

OUR FATHER WHO ART IN HEAVEN. Of course "Our Father" means Our heavenly Father. When we say "Our Father in Heaven" this does not mean that God is a long way off. Heaven is where God is, everything that is beautiful is Heaven, and when we speak to our Father in Heaven we mean that we are speaking to the God who makes everything lovely, who is close beside us all the time.

HALLOWED BE THY NAME. This means that we want God's name always to be treated as holy; we want, whenever we think of God, to think how good and wise and kind He is.

THY KINGDOM COME. This means that we want the whole world, which is God's Kingdom, to be full of kindness and wisdom and love.

THY WILL BE DONE. This means that we want what God wants, and we wish to try to want what God wants us to have and do more than anything else.

GIVE US THIS DAY OUR DAILY BREAD. This means that we wish God to give us enough food and other things that we need to take care of us, just now.

FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS means that we forgive those who have done ill to us, and we want God to forgive us.

LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL means that we know how likely we are to do wrong, and we want God not to let the longing to do wrong conquer us.

These are what we ask God for, and now, at the close, we tell Him how we are thankful for what He has already done. THINE IS THE KINGDOM AND THE POWER AND THE GLORY FOR EVER: This means that all that is good, strong, and glorious is God's and we thank Him that this is so, because we know that this makes it certain that God is able and willing to answer our prayer.

There are other beautiful prayers that you will want to learn, but all prayers that are really beautiful have something in them that is in Jesus' prayer. Isn't it comforting and happy and safe to know that we can talk with God anywhere, at any time, and in any words we choose?

## THE PRODIGAL SON

This is one of Jesus' stories.

ONCE there was a father who had two sons. These boys had everything that they needed, and their father did everything that he could to make them happy. The older son was happy, but the younger one was discontented. One day he said to his father, "Father, after you are dead I shall have some money. Let me have it now, so that I can go away." This boy wanted to see the world, he wanted to spend the money as he liked, and he wanted to go where his father could not watch him.

The father was much grieved that his son wished to leave him, but he was so kind that he would not hold him, so he gave him the money and let him go far away.

For a time the son was happy. He did just as he pleased, and he did many foolish things. He made some new friends and they helped him spend his money. But after a while his money was gone, and then his friends were gone too. All they had cared for was the money. What was the young man to do? He had not taken the trouble to learn any useful work or to make any friends who were really kind. The only work he could find was taking care of pigs, and the man who hired him gave him so little pay that he often wished he could share the bean-pods that the pigs ate.

One day the son began to remember how happy he had been at home, where his loving father was, where he was always given kind care, and where there was enough of all things good. "And here I am," he said to himself, "dying with hunger." So he made up his mind what he would do. He had spent all that belonged to him, and he could not ask for more. "I will arise and go to my father, and I will say to him, 'Father, I have done wrong, wrong to you and wrong to my heavenly Father. I am no longer worthy to be your son. Let me be one of your hired servants.'" So he arose and started to go to his father.

Do you think his good father had forgotten his foolish son? Do you think he would turn him away from home, no matter what wrong he had done? No, fathers and mothers are not like that. Every day, for all the long time that the boy had been away, the father had been watching the road to see if he would come back. So while the son was still a great way off, walking slowly because he was ashamed, the father saw him and was sorry for him and ran to meet him.

The boy sank down in his father's arms, tired and sick, and said humbly, "Father, I have done wrong to you and to my heavenly Father. I am no longer worthy to be your son——," and he was just starting to ask to be made his father's hired servant, when his father called out joyfully to the servants who were gathered about the doorway, "Quick! Bring the best clothes and put them on him, and a gold ring and put it on his finger, and new shoes and put them on his feet, and let us all be glad and happy, because this my son who was dead is alive again; he was lost and is found." So every one in the house started music and dancing, and everybody was happy.

Is not this a pleasant story? Why did Jesus tell this story?

He told it for children. He wanted all children to know that, no matter what wrong they have done to their fathers and mothers and to God, no matter how mean and selfish they have been to others, even if they are very much ashamed, the only thing to do is to come home to father and mother as soon as they possibly can, and tell them all about it. Almost always fathers and mothers forgive their children and help them to start anew in being good.

And Jesus told this story for all of us, fathers and mothers and children alike. He wants us all to know that our heavenly Father is even more kind and loving and forgiving than earthly fathers and mothers can possibly be. He wishes us to remember that, just as soon as we have done wrong

THE RETURN OF THE PRODIGAL SON
From a painting by Pompeo Girolamo Batoni

we must come to the heavenly Father and tell Him how sorry we are, and ask Him to take us back to Him and help us again to do right. And He *always* will forgive and help us.

## JESUS' TWELVE HELPERS

SIMON and Andrew were two brothers who lived near the Sea of Galilee. Every day Simon and Andrew fished in this beautiful lake. They fished with a large net, which they threw into the water, hoping to catch a great lot at one time. They made their living that way.

One morning Simon and Andrew were busy washing and mending their nets. As they cast them into the water, a Friend of theirs came along. The Friend was Jesus.

JESUS AND THE FISHERMEN
From a painting by Ernest Zimmermann

He said to them: "Follow Me." Weren't they surprised! What did He mean? Did He mean for them to drop everything and go with Him? As they paused in their work, with the nets in their hands, and looked into Jesus' eyes, they saw that He meant it. "And I will make you fishers of men," He said. So they left their nets and followed Him *right away*.

No longer would they come every day and catch fish. Every day they would go with Jesus and win men. They left their homes and all they had. They did not know where Jesus would go, or what He would do. But they followed Him that morning. And they followed Him as long as they lived. They had little but hardship and trouble all their lives, but they loved Jesus so much that they were never sorry that they had given up all and followed Him.

Before long Jesus had asked twelve men to be His helpers. We call them the Twelve Apostles. Jesus called them "disciples," a word that means learners. We sing about these good, brave men in one of our favorite hymns:

A glorious band, the chosen few
On whom the Spirit came,
Twelve valiant saints, their hope they knew
And mocked the cross and flame.

They met the tyrant's brandished steel,
The lion's gory mane,
They bowed their necks, the death to feel,
Who follows in their train.

Then the song goes on to tell about those who have followed and helped Jesus ever since:

A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed.

They climbed the steep ascent to Heaven,
Through peril, toil, and pain.
O God, to us may grace be given
To follow in their train.

## PETER THE LEADER

YOU remember that we told you about the fishermen who followed Jesus and helped Him. You know when there are a number of boys or girls or men or women who are together much one is always a leader. So there was a leader among the friends of Jesus. His name was Simon Peter. Whenever Jesus asked a question Peter would always be the one to answer. Whenever Jesus took only a few of His friends with Him Peter was the first one whom He invited. And of course Jesus expected that Peter would always lead His other friends in the right way, and would always try to please and help Him. And Peter did this, for he loved Jesus very much. He told Jesus once, "I have left everything to follow You." And another time he said to Jesus, "If every one in this world should leave You, I would never leave You."

But even Peter disappointed Jesus, once. And Jesus knew that Peter was going to do it. It was the day before Jesus died. There was great danger to Jesus then and to all His friends. Jesus was sure that if the danger was great enough and came suddenly enough, Peter would lose his courage and run away. Jesus warned Peter. "Watch, Peter, and pray to the heavenly Father. Before to-morrow morning you will deny Me." But Peter was so sure of his love for Jesus that he told Him once more that he would never disappoint Him.

That night the danger came. Jesus' enemies with swords in their hands went out to the garden where Jesus and His friends used to go when they wished to be alone to pray. They took hold of Jesus, and tied His arms, and led Him away to the prison. All Jesus' friends ran away, except Peter. Peter went quietly along in the darkness, keeping far enough away so that the soldiers might not see him, but watching to see where they would lead Jesus. When they turned into the great prison-house Peter was so anxious that he went, too, and sat down in the shadow not far from the fire where the soldiers were keeping warm.

Pretty soon one of the maids who had seen Peter with Jesus came up to him and said, "Aren't you one of the friends of Jesus?"

Peter was much frightened at this sudden question. Of course he was one of Jesus' friends, His best friend. But when he saw so many soldiers near, and thought that probably they would shut him up, and they might kill him, if he said "yes," Peter, who had been so brave and bold, did not dare to speak the truth, and so he whispered out a lie, "No, I am not. I never knew Him."

Just then Jesus was led by the soldiers across the courtyard to be tried before the judge. He looked down sadly at Peter, His friend who had forgotten. At that moment a rooster crowed, as they do in the morning. And Peter remembered how Jesus had said, "Before morning you will deny Me." And Peter went out, crying with shame.

Did Peter really love Jesus? Yes, he never denied Him again. After Jesus went to Heaven, Peter was again the leader of Jesus' friends. There were more of them than there had been at the beginning, but still they were not many. Peter stood up before the very men who had put Jesus in prison, these men who could call soldiers to help them whenever they would, and he told them boldly the beautiful and wonderful story of Jesus. Jesus' enemies threatened him. They even put him in prison. But just as soon as he was free once more Peter again told the story of Jesus where every one could hear. Jesus' enemies came and threatened him again. "I must obey God rather than you," said Peter, who was no longer afraid of them. And just as long as he lived Peter kept on being the leader of Jesus' friends.

Courtesy Tissot Picture Society, New York.

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"FEED MY LAMBS"

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him Feed my lambs."—*St. John* xxi. 15.

The last thing that Jesus had asked Peter before He went to Heaven was, "Peter, do you really love Me?" What do you suppose Peter answered? He said, "Jesus, You know all things and You know that I love You." Then Jesus said, "Take care of My sheep and My lambs." What did Jesus mean? He meant that His friends were His sheep and His lambs, and He wanted Peter to take care of them, just as a good shepherd does. And so always, never afraid again, Peter was Jesus' good shepherd, helping Jesus' friends.

## PAUL, JESUS' GREATEST HELPER

IS IT not strange that the man who became Jesus' greatest helper was once His worst enemy? His name was Paul.

When he was young Paul was taught to hate Jesus and Jesus' helpers, and when he became a young man he made up his mind to try even to kill those who believed in Jesus. He was not a bad man, but he had been taught wrong things.

So he started to try to serve God by killing Christians. But our heavenly Father knew how clever Paul was, how loving to his friends, how able to do great good if only he knew how, and so God gave Paul the lesson that he needed, in order that he might learn about Jesus and love Him.

Once Paul was going to a far-off city, with soldiers, planning to whip and imprison and kill the Christians there. Suddenly in the hot noon he fell down in the road, blinded by the light, and he heard a gentle voice saying, "Paul, Paul, why are you trying to hurt Me?" Paul said, "Who are You, Lord?" And the voice answered, "I am Jesus whom you are trying to hurt. Go on into the city, and you shall be told what to do."

So Paul went on, feeling his way, for he was blind. And in the city he found a good man, and the good man knelt down beside him and asked our heavenly Father to give Paul back his sight. And suddenly Paul could see, and he turned to the kind friend and said to him, "Tell me more about Jesus."

Then his friend told him about Jesus, how our heavenly Father had sent Him to tell us about God, how loving and patient and kind He was, and how He had sent out a few helpers to tell the world what He had told them. "Could I be one of the helpers of Jesus?" Paul asked humbly. "You shall be one of His best helpers," said the friend. "You shall go to far-off places, and stand before courts and kings, you shall suffer for His sake, and you shall bring many of God's children home to Him."

So Paul became one of Jesus' messengers. He was just as brave for Him as he had been against Him. Sometimes whole cities listened to him, and again only a few poor people. Sometimes he talked in palaces to kings, and

PAUL AT ROME
From a painting by Frederic Shields

sometimes in prisons, where he had been shut up, to sinners and jailers. He was shipwrecked in a storm, he was stoned with stones, he was dropped over a wall in a basket to save him from his enemies. And he had many friends, for he healed sick people, and comforted the discouraged, and spoke good news to the broken-hearted, so that people loved him as they loved their own fathers and mothers. He was a happy man, for when things were hard God comforted him, and when he suffered he remembered the sufferings of Jesus, and he seemed to see the face of Jesus every day, as he tried to do Jesus' work.

By and by Paul became an old man. He was poor and sick and lonely, for he was shut up in prison far away from his own country, his best friends had left him, and he knew that he had only a short time to live. But he was never sorry that he had become a messenger for Jesus.

One day he sat down and wrote a letter. It was the last one he ever wrote. And this is what he said: "I have fought a good fight. I have run my race. I have kept my faith. Now there is a crown waiting for me, which Jesus is going to give me, and He will give one to every one who is faithful to Him."

## JESUS DYING AND LIVING AGAIN

WE TOLD you how the children loved Jesus, and how they joined the procession that followed Him, with green branches and bright blossoms, into the Holy City, and how they sang, "Hosanna to the Son of David." When they called Jesus the Son of David this meant that Jesus was their King. Of course He was not like the kings we have told you about, one who sat on a throne, and wore rich clothing, and had armies of soldiers. Jesus was King of Love and Truth.

Now Jesus not only had friends, among the fishermen, and the mothers, and the children, but He had enemies. These enemies hated Him so that they wanted to kill Him. Jesus had spoken boldly about their wicked deeds, and they knew that unless they could silence His lips the people would rise up against them and drive them away. So they said, "Let us go to the Governor and tell him that there is a carpenter of Nazareth, named Jesus, who calls himself king, and that maybe He will lead the people in getting rid of him and of our real king, Cæsar."

So, in the lovely springtime, these evil men frightened the Governor, so that he gave orders that Jesus should be killed. It was at the time when the people had come up to the Holy City to the great Feast of the Passover, that, early one morning, the soldiers led Jesus out to a hilltop a little way from the city. There they put nails through His hands and His feet and

THE NEWS OF THE RESURRECTION
From a painting by Adolf Ender

nailed Him to a cross, so that He would die. It is such a sad, sad story. But it is a beautiful story, too.

Jesus was still the King of Love, even on the cross. There was a man who had been very wicked whom they hung beside Jesus. This man had been a thief, but when he saw how patient and forgiving Jesus was, even when He was suffering so much, he was sorry for his sins, and he said, "Lord Jesus, remember me when you come into your kingdom." Now Jesus knew that He was going into the Kingdom of Love right away, so He looked kindly into the man's face, and said, "To-day you shall be with Me in Paradise." Paradise is the place where our heavenly Father lives; it is Heaven.

That evening His friends laid the body of Jesus away tenderly in a grave in the hillside, and then they all went away, his twelve helpers and his mother and the others, very sorrowful. They thought they had left Jesus in that cold tomb forever. They loved Him very dearly, but they were very forgetful, and they had forgotten all the comforting words that Jesus had said. For did not Jesus say that that very day he would go to our heavenly Father's House? And they also forgot something even more comforting that He had told them before. He had said that He was going to suffer and die and be put in the grave, but then, He had said, "I am going to be alive forever, and I will come back to you."

Two or three days later it was whispered about that Jesus was not dead, but living. One of His best friends, named Mary, had seen Him in the garden, near the place where they had buried Him. Two friends were walking in the country on Sunday, and soon Jesus was walking with them, and when evening came and they reached their home, Jesus stayed to supper with them. Peter had met Jesus, and Jesus had forgiven him for being cowardly and telling a lie. All Jesus' nearest friends talked with Him early one morning by the side of the lake where He used to live.

Then, after a few days, they did not see Him any more. He was in our Father's House, forever. But our Father's House is not far away. Jesus had said, "I will be with you always." Whenever His friends said their prayers, whenever they tried to do what Jesus would do, they felt that Jesus was watching over them and helping them. So they were not sad any more. They became the happiest people in the world. And when others asked, "Who are these men and women and children, who are always so happy?" the answer was, "These are the friends of Jesus; they have been with Him, and learned of Him."

But Jesus' friends would say, "Yes, we have been with Him, and He is with us always, even to the end of the world."

# JESUS AND THE HEAVENLY HOME

WE TOLD you that Jesus is in Heaven. Shall we try to tell you what we mean by Heaven?

Jesus called Heaven "our Father's House." It is the place then where our heavenly Father lives. And Jesus said, "In my Father's House there are many mansions (resting-places) or homes." This means that our heavenly Father does not live alone, but that there are homes in His great House for all His children, when they have finished their work in this world. Jesus did not say much about it, because He knew that we could not understand, and because He wished to leave it for a beautiful surprise.

We know Heaven is a bright place. We do not like dull, dark places, shadowed with rain and night. We shall not need the night for rest in God's Home, because we shall never be tired there.

There is no crying in Heaven. There is nothing to cry for. Nobody is sick, nobody goes away, nobody is hungry or hurt, nobody quarrels, nobody is neglected, nobody does anything that makes him sorrowful or makes others sad.

We shall not be lonely in Heaven. How could anyone be lonely where Jesus is? Jesus said, "I am going there to make a place ready for you."

Before we go to our Father's House we must die. What is dying? Is it being sick or tired or frightened? No, dying is just going to our Father's House. It is letting go of the hands of those we love here, and taking hold of Jesus' hand. The friends of Jesus are not afraid to die, because dying is only the short bridge they cross that takes them to Him.

Do you know where Heaven is? It is not far away. The very day that Jesus died He was in Heaven. One of Jesus' friends once had a vision in which he saw Heaven. He saw a beautiful City, with walls that shone like precious stones, and great open gates made of pearls, and streets clean and shining as gold, with rivers and trees and flowers and fruit, full of happy people, and this City was coming down out of the sky to this earth. Could Heaven be on earth, could it be right here where we are? Suppose we should try never to be unhappy, never to be cross, never to be selfish. Suppose we should try to cure sickness and comfort sad people and help all wretched and poor children. Suppose we should try to do what Jesus did and to please Jesus every day. If we should live as Jesus and his friends do in Heaven, wouldn't that make it Heaven here? Let us do this, and then we shall not be afraid to die, and we shall never feel strange in our Father's House.

THE MARRIAGE OF MARY AND JOSEPH
From a painting by Charles van Loo

# THE LIFE AND TEACHINGS OF JESUS CHRIST

## THE ANGEL ANNOUNCES THE BIRTH OF THE CHRIST-CHILD

*John 1; Luke 1*

IN THE beginning[1] was the Word,[2] and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made. In him was life; and the life was the light of men.[3] And the light shineth in the darkness; and the darkness apprehended it not.

The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed[4] to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God. And the angel departed from her.

And Mary arose in these days and went into the hill country with haste, into a city of Judah; and entered the house of Zacharias and saluted Elisabeth. And it came to pass, when Elisabeth heard the salutation of Mary, she lifted up her voice with a loud cry, and said, Blessed art thou among women. And whence is this to me, that the mother of my Lord should come unto me? And Mary said,

My soul doth magnify the Lord,[5]
And my spirit hath rejoiced in God my Saviour.
For he hath looked upon the low estate[6] of his handmaid:
For behold, from henceforth all generations shall call me blessed.
For he that is mighty hath done to me great things;
And holy is his name.
And his mercy is unto generations and generations
On them that fear him.
He hath showed strength with his arm;
He hath scattered the proud in the imagination of their heart.
He hath put down princes from their thrones,
And hath exalted them of low degree.
The hungry he hath filled with good things;
And the rich he hath sent empty away.
He hath given help to Israel his servant,
That he might remember mercy
(As he spake unto our fathers)
Toward Abraham and his seed for ever.

And Mary abode with her about three months, and returned unto her house.

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[1] "Beginning" = before the creation of time.

[2] "Word" = Jesus Christ, the son of God. A word is the expression or revelation of thought, and Christ reveals God the Father.

[3] "Men" = all mankind.

[4] "Betrothed" — the betrothal of a Jewish maiden usually took place about a year before the actual marriage and was a very binding ceremony. It indicated that the bridegroom had paid the father of the bride a sum of money, and the father had given control of his daughter to her future husband.

[5] "My soul doth magnify the Lord" — this hymn of praise has been used by Christian churches in public services since the sixth century A.D.; it is called "The Magnificat."

[6] "The low estate" — the family of David was at this time in an obscure condition.

# THE BABE OF BETHLEHEM

*Luke 2*

Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world[1] should be enrolled. And all went to enroll themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enroll himself with Mary, who was betrothed to him. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her first-born son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes,

THE SHEPHERDS AT BETHLEHEM
From a painting by H. Lerolle

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[1] "The world" = the whole Roman empire.

and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,
  And on earth peace among men in whom he is
    well pleased.

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

And when eight days were fulfilled for circumcising him, his name was called JESUS.

## THE FAITH OF SIMEON AND ANNA IS REWARDED

*Luke 2*

AND behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel:[1] and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said,

Now lettest thou thy servant depart, Lord,
  According to thy word, in peace;
For mine eyes have seen thy salvation,[2]
Which thou hast prepared before the face of all
    peoples;
A light for revelation[3] to the Gentiles,
  And the glory of thy people Israel.

And his father and his mother were marvelling at the things which were spoken concerning him; and Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the falling and the rising of many[4] in Israel; and for a sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity,[5] and she had been a widow even unto fourscore and four years), who departed not from the temple, worshipping with fastings and supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.

SIMEON IN THE TEMPLE
From a painting by Rembrandt

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[1] "The consolation of Israel" = the Messiah.
[2] "Thy salvation" = the personification of thy salvation = the Messiah.
[3] "Revelation" = making clear.
[4] "This child is set for the falling and rising of many" = this child is like a stone over which some fall and by means of which others climb = this child will prove a cause of blessing to some and of woe to others, according as they receive or reject him.
[5] "From her virginity" = after her girlhood.

# GUIDED BY A STAR

*Matthew 2*

THE ADORATION OF THE MAGI
From a painting by W. A. Bouguereau

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the east,[1] and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,

And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Who shall be shepherd of my people Israel.

THE FLIGHT INTO EGYPT
From a painting by Ludwig Knaus

Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared. And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.[2]

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[1] "In the east" = in our country; the star was in the western part of the sky.

Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem,[3] and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men. Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

A voice was heard in Ramah,
  Weeping and great mourning,
Rachel weeping for her children;
  And she would not be comforted, because they are not.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene.

THE RETURN FROM EGYPT
From a painting by William Hole

## JESUS FOUND IN THE TEMPLE

*Luke 2*

And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers. And when they saw him, they were

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[2] "Another way" — so as not to pass through Jerusalem.

[3] "Bethlehem" — the population of this place was about 2,000, so that the number of boys under two years of age would be between twenty and thirty.

JESUS ON THE WAY TO JERUSALEM
From a painting by August Mengelberg

astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

And Jesus advanced in wisdom and stature, and in favor with God and men.

# THE BAPTISM OF JESUS

*John 1; Luke 3; Matthew 3*

THERE came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light. There was the true light, even the light which lighteth every man, coming into the world. He was in the world, and the world was made through him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, in the high priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins; as it is written in the book of the words of Isaiah the prophet,

The voice of one crying in the wilderness,
  Make ye ready the way of the Lord,
Make his paths straight.
  Every valley shall be filled,
And every mountain and hill shall be brought low;
  And the crooked shall become straight,
  And the rough ways smooth;
  And all flesh shall see the salvation of God.

He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father:[1] for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now the axe also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. And the multitudes asked him, saying, What then must we do? And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. And there came also publicans[2] to be baptized, and they said unto him, Teacher, what must we do? And he said unto them, Extort no more than that which is appointed you. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages.

And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire: whose fan[3] is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

With many other exhortations therefore preached he good tidings unto the people.

Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfill all righteousness. Then he suffereth him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

JOHN THE BAPTIST
From the painting by Cima da Conegliano

And Jesus himself, when he began to teach, was about thirty years of age.

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[1] "Abraham to our father" — they expected to be exempt from punishment because they were descended from Abraham.

[2] "Publicans" = collectors of taxes for the Roman empire. They sent to Rome the amount assessed, and whatever they could extort from the people beyond this amount they kept for their personal use.

[3] "Fan" = a broad, light wooden shovel with which the grain is tossed into the air so that the wind may blow away the chaff and let the heavier grain fall back on the threshing floor.

# THE CALLING OF THE DISCIPLES

*John 1*

These things were done in Bethany beyond the Jordan, where John was baptizing.

On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world! This is he of whom I said, After me cometh a man who is become before me: for he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

Again on the morrow John was standing, and two of his disciples;[1] and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! And the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas[2] (which is by interpretation, Peter[2]).

On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree,[3] I saw thee. Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

# THE TEMPTATION OF JESUS

*Luke 4; Matthew 4*

And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered. And the devil said unto him, If thou art the Son of God, command this stone that it become bread. And Jesus answered unto him, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him,

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[1] "Two of his disciples" = John and Andrew.

[2] "Cephas * * * Peter" — both names mean "rock."

[3] "Under the fig tree" = in the privacy of thy home.

If thou art the Son of God, cast thyself down from hence: for it is written,

He shall give his angels charge concerning thee,
  to guard thee:

and,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

And Jesus answering said unto him, It is said, Thou shalt not make trial of the Lord thy God.

And when the devil had completed every temptation, he departed from him for a season.[1a]

## PURIFYING GOD'S HOUSE

*John 2*

And the passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple[1] those that sold oxen and sheep and doves, and the changers of money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise. His disciples remembered that it was written, Zeal for thy house shall eat me up. The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that thou doest these things?[2] Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple[3] in building, and wilt thou raise it up in three days? But he spake of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture,[4] and the word which Jesus had said.

Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man.

## A RICH YOUNG RULER VISITS JESUS

*John 3*

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness. If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things? And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man,

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[1] "The temple" = the temple enclosure, not the sanctuary.

[2] "What sign * * * thou doest these things" = what authority can you show us as to why you do these things.

[1a] "For a season" = until another time.

[3] "Forty and six years was the temple in building" — this was the third temple; it was started by Herod the Great in 20 B.C. and finished by Herod Agrippa in 64 A.D. At the time of this incident it had been 46 years from the commencement of the work.

[4] "The scripture" = the Old Testament.

JESUS AND NICODEMUS
From a painting by William Hole

who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life.

**For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.**

For God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already,[1] because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved.[2] But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

After these things came Jesus and his disciples into the land of Judæa; [3] and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison.

## THE WOMAN OF SAMARIA

*John 4*

When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself baptized not, but his disciples), he left Judæa, and departed again into Galilee. And he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour.[1] There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. For his disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan[2] woman? (For Jews have no dealings with Samaritans.) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. Jesus saith unto her, Go, call thy husband, and

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[1] "Sixth hour" = about six P.M.; the writer is using the Roman and not the Jewish method of figuring time.

[2] "Samaritan" — the Samaritans were a mixed race, descended partly from the Ten Tribes and partly from heathen immigrants. There had long been bitter enmity between them and the Jews.

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[1] "Hath been judged already" = hath already had his sentence pronounced.

[2] "Reproved" = convicted.

[3] "Land of Judæa" = rural districts of Judæa.

come hither. The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem shall ye worship the Father. Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth. The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things. Jesus saith unto her, I that speak unto thee am he.

And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her? So the woman left her waterpot, and went away into the city, and saith to the people, Come, see a man, who told me all things that ever I did: can this be the Christ? They went out of the city, and were coming to him. In the mean while the disciples prayed him, saying, Rabbi, eat. But he said unto them, I have meat to eat that ye know not. The disciples therefore said one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor.

JESUS AND THE WOMAN OF SAMARIA
From a painting by G. von Schumacher

And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that ever I did. So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. And many more believed because of his word; and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

## THE NOBLEMAN'S SON RESTORED TO HEALTH

*John 4*

And after the two days he went forth from thence into Galilee. For Jesus himself testified, that a prophet hath no honor in his own country. So when he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

And there was a certain nobleman,[1] whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. And as he was now going down, his servants met him, saying, that his son lived. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour [2] the fever left him. So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

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[1] "Nobleman" = an officer of the king.

# JESUS PREACHES AT NAZARETH

*Luke 4*

And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

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NAZARETH

The Spirit of the Lord is upon me,
  Because he anointed me to preach good tidings
    to the poor:
He hath sent me to proclaim release to the
  captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

And he closed the book, and gave it back to the attendant, and sat down: [1] and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son? And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. And he said, Verily I say unto you, No prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through the midst of them went his way.

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[2] "Seventh hour" = about seven P.M.; the writer is using the Roman and not the Jewish method of figuring time.

[1] "Sat down" — a Jewish teacher stood when reading the Scriptures, but sat down when explaining them.

Courtesy Tissot Picture Society, New York.

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THE FIRST MIRACULOUS DRAUGHT OF FISHES

# THE MIRACULOUS DRAUGHT OF FISHES

*Luke 5*

Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; and he saw two boats standing by the lake:[1] but the fishermen had gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. And when they had done this, they inclosed a great multitude of fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which they had taken: and so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

And when they had brought their boats to land, they left all, and followed him.

# JESUS HEALS THE SICK

*Mark 1 and 2*

And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes. And the report of him went out straightway everywhere into all the region of Galilee round about.

TEACHING BY THE SEA

And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons. And all the city was gathered together at the door. And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. And Simon and they that were with him followed after him; and they found him, and say unto him, All are seeking thee. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. And he went into their synagogues throughout all Galilee, preaching and casting out demons.

And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. And straightway the leprosy departed from him, and he was made clean. And he strictly charged him, and straightway sent him out, and saith unto him, See thou say nothing to any man: but go show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

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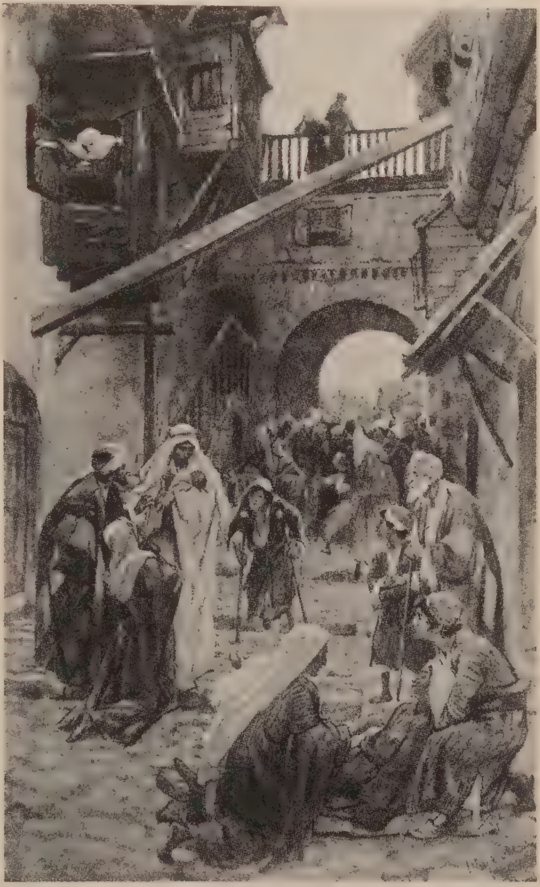
[1] "Standing by the lake" = anchored near the shore of the lake.

### A SICK MAN LET DOWN THROUGH THE ROOF

AND when he entered again into Capernaum after some days, it was noised that he was in the house. And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spake the word unto them. And they come, bringing unto him a man sick of the palsy, borne of four. And when they could not come nigh unto him for the crowd, they uncovered the roof[2] where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God? And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed,[3] and go unto thy house. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the son of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him.



JESUS IN CAPERNAUM
From a painting by William Hole

## AT THE POOL OF BETHESDA

*John 5*

AFTER these things there was a feast of the Jews; and Jesus went up to Jerusalem.

Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there, who had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldest thou be made whole? The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Arise, take up thy bed and walk. And straightway the man was made whole, and took up his bed and walked.

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[2] "Uncovered the roof" — the houses had flat roofs which were reached by an outside staircase. The friends of the sick man lifted off enough of the thin roof tiles to give space to lower the patient.

[3] "Bed" — a thin mattress which could be rolled up.

Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. They asked him, Who is the man that said unto thee, Take up thy bed, and walk? But he that was healed knew not who it was: for Jesus had conveyed himself away, a multitude being in the place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee. The man went away, and told the Jews that it was Jesus who had made him whole. And for this cause the Jews persecuted Jesus, because he did these things on the sabbath. But Jesus answered them, My Father worketh even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

JESUS TALKING WITH THE LAME MAN
From a painting by Sir Anthony van Dyck

Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and showeth him all things that himself doeth: and greater works than these will he show him, that ye may marvel. For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will. For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.[1] Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is a son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.

I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye have sent unto John, and he hath borne witness unto the truth. But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth; and ye were willing to rejoice for a season in his light. But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father that sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you: for whom he sent, him ye believe not. Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life. I receive not glory from men. But I know you, that ye have not the love of God in yourselves. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not? Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

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[1] "Out of death into life" = from the realm of death to the soul to the realm of life eternal.

# HELPING OTHERS ON THE SABBATH DAY

*Matthew 12*

At that season Jesus went on the sabbath day through the grainfields; and his disciples were hungry and began to pluck ears and to eat. But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. But he said unto them, Have ye not read what David did, when he was hungry, and they that were with him; how he entered into the house of God, and ate the show-bread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath,[1] and are guiltless? But I say unto you, that one greater than the temple is here. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is lord of the sabbath.

And he departed thence, and went into their synagogue: and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was

JESUS IN THE GRAINFIELD
From a painting by Wehle

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[1] "Profane the Sabbath" = put the Sabbath to common or secular use = do things on the Sabbath which others are forbidden to do on that day.

restored whole, as the other. But the Pharisees went out, and took counsel against him, how they might destroy him.

And Jesus perceiving it withdrew from thence: and many followed him; and he healed them all, and charged them that they should not make him known: that it might be fulfilled which was spoken through Isaiah the prophet, saying,

Behold, my servant whom I have chosen;
  My beloved in whom my soul is well pleased:
  I will put my Spirit upon him,
  And he shall declare judgment to the Gentiles.
He shall not strive, nor cry aloud;
  Neither shall any one hear his voice in the streets.
A bruised reed shall he not break, and smoking flax shall he not quench,
  Till he send forth judgment unto victory.
And in his name shall the Gentiles hope.

## JESUS SELECTS TWELVE HELPERS

*Luke 6*

And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God. And when it was day, he called his disciples; and he chose from them twelve, whom also he named apostles: Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James the son of Alphæus, and Simon who was called the Zealot, and Judas the son of James, and Judas Iscariot, who became a traitor; and he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases; and they that were troubled with unclean spirits were healed. And all the multitude sought to touch him; for power came forth from him, and healed them all.

THE EARLIEST DISCIPLES
From a painting by William Hole

## THE SERMON ON THE MOUNT

*Matthew 5 to 7*

And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying,

**Blessed are the poor in spirit: for theirs is the kingdom of heaven.**

**Blessed are they that mourn: for they shall be comforted.**

**Blessed are the meek: for they shall inherit the earth.**

**Blessed are they that hunger and thirst after righteousness: for they shall be filled.**

**Blessed are the merciful: for they shall obtain mercy.**

**Blessed are the pure in heart: for they shall see God.**

**Blessed are the peacemakers: for they shall be called sons of God.**

**Blessed are they that have been persecuted for**

**righteousness' sake: for theirs is the kingdom of heaven.**

**Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.**

Ye are the salt of the earth:[1] but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world.[1] A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel,[2] but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

## THE OLD LAW AND THE NEW

THINK not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot[3] or one tittle[4] shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees,[5] ye shall in no wise enter into the kingdom of heaven.

Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca,[6] shall be in danger of the council;[7] and whosoever shall say, Thou fool, shall be in danger of the hell of fire.[8] If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love[9] your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

## A LESSON ON GIVING

TAKE heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

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[1] "Salt of the earth * * * light of the world." In the time of Christ there was a proverb in common use: "Nothing is more useful than sun and salt." So in this paragraph Christ is applying this proverb to the spiritual life of his disciples.

[2] "Bushel" = a wooden measure holding about a peck.

[3] "Jot" = iota = the smallest letter in the Greek alphabet.

[4] "Tittle" = in Greek, a little crooked mark written over certain letters to indicate whether or not the sound of "h" is to be added; in Hebrew it is one of the smaller strokes which distinguish one letter from another similarly made—for example if "E" and "F" were Hebrew letters, the tittle would be the stroke which turns an "F" into an "E."

[5] "Scribes and Pharisees." It was a common saying in the time of Christ that if only two persons were admitted to heaven, one would be a scribe and the other a Pharisee.

[6] "Raca" = worthless fellow, blockhead—a term of reproach, common at that time.

[7] "Council" = the sanhedrin, the highest Jewish court and the one which passed sentence of death.

[8] "The hell of fire" = the punishment of being burned to death, which was only inflicted on the worst of criminals.

[9] "Love" = wish well, not admire.

THE SERMON ON THE MOUNT
From a painting by Eduard Gebhardt

When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.

## A LESSON ON PRAYER

And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

## THE LORD'S PRAYER

After this manner therefore pray ye:

**Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. [For thine is the kingdom, and the power, and the glory for ever. Amen.]**

For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

## LAYING UP TREASURE

Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single,[10] thy whole body shall be full of light. But if thine eye be evil,[11] thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

"CONSIDER THE LILY"

## DANGERS TO BE GUARDED AGAINST

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote[12] that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

## RULES FOR LIVING

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.

Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits

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[10] "Be single" = be without folds = sees but one object.
[11] "Be evil" = be confused = sees double.

[12] "Mote" = splinter or chip.

THE APPEAL OF THE CENTURION
From a painting by William Hole

ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes.

## THE CENTURION'S SERVANT, AND THE WIDOW'S SON

*Luke 7*

After he had ended all his sayings in the ears of the people, he entered into Capernaum.

And a certain centurion's[1] servant, who was dear unto him, was sick and at the point of death. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant. And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldst do this for him; for he loveth our nation, and himself built us our synagogue. And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest come under my roof: wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel.

THE RAISING OF THE WIDOW'S SON

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[1] "Centurion" = a Roman officer commanding a hundred men. One was usually quartered in every provincial town of importance, to preserve order.

And they that were sent, returning to the house, found the servant whole.

And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother. And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people. And this report went forth concerning him in the whole of Judæa, and all the region round about.

## JESUS FORGIVES SIN

*Luke 7*

AND one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee that had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Teacher, say on. A certain lender had two debtors: the one owed five hundred shillings,[1] and the other fifty.[2] When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water[3] for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins? And he said unto the woman, Thy faith hath saved thee; go in peace.

## THE PARABLE OF THE SOWER

*Matthew 13*

ON [a certain] day went Jesus out of the house, and sat by the sea side. And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. And he spake to them many things in parables, saying, Behold, the sower went forth to sow; and as he sowed, some seeds fell by the way side, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no root, they withered away. And others fell upon the thorns; and the thorns grew up and choked them: and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. He that hath ears, let him hear.

And the disciples came, and said unto him, Why speakest thou unto them in parables? And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they under-

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[1] "Five hundred shillings" = about eighty-five dollars.

[2] "Fifty shillings" = about $8.50.

[3] Gavest me no water," etc. — the customary tokens of hospitality.

THE PARABLE OF THE SEED
From paintings by Beale

stand. And unto them is fulfilled the prophecy of Isaiah, which saith,

By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not. Hear then ye the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

# THE KINGDOM OF HEAVEN

*Matthew 13*

Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept,[1] his enemy came and sowed tares [2] also among the wheat, and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds;[3] but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. And he answered and said, He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

The kingdom of heaven is like unto a treasure hidden in the field;[4] which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:[5] and having found one pearl of great price, he went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net,[6] that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

Have ye understood all these things? They say unto him, Yea. And he said unto them, Therefore every scribe [7] who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

And it came to pass, when Jesus had finished these parables, he departed thence.

And coming into his own country [8] he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief.

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[1] "While men slept" = night.

[2] "Tares" = weeds.

[3] "Is less than all seeds" — not really smaller, but used by the Jews in a proverbial way to represent extreme insignificance.

[4] "Treasure hidden in the field" — it frequently happened in the Orient, that to prevent an enemy from finding and taking his money, jewels and other treasures a man would bury these things, and then would die and no one would know anything about the hiding place of his wealth. Long afterward someone tilling the soil would find it.

[5] "Seeking goodly pearls" — the reference here is to the Oriental profession of traveling jewelers; these men go about buying, selling and exchanging precious stones and pearls.

[6] "Net" = drag-net; the ends are carried out far apart, and then drawn together.

[7] "Scribe" = one qualified to teach.

[8] "Country" = city or town = Nazareth.

# JESUS CALMS THE STORM

*Mark 4*

And on that day, when even was come, he saith unto them, Let us go over unto the other side. And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish? And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye fearful? have ye not yet faith? And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

# A LITTLE GIRL BROUGHT BACK TO LIFE

***Mark 5***

And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea. And there cometh one of the rulers of the synagogue, Jaïrus by name; and seeing him, he falleth at his feet, and beseecheth him much, saying, My little daughter is at the point of death: I pray thee, that thou come and lay thy hands on her, that she may be made whole, and live. And he went with him; and a great multitude followed him, and they thronged him.

And a woman, who had [been sick] twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, having heard the things concerning Jesus, came in the crowd behind, and touched his garment. For she said,[1]

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[1] "She said" = she said to herself = she thought.

THE AWAKENING OF JAIRUS' DAUGHTER
From a painting by I. J. Repin

If I touch but his garments, I shall be made whole. And straightway she felt in her body that she was healed. And straightway Jesus, perceiving in himself that the power proceeding from him had gone forth, turned him about in the crowd, and said, Who touched my garments? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

While he yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead: why troublest thou the Teacher any further? But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. And he suffered no man to follow with him, save Peter, and James, and John the brother of James. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and many weeping and wailing[2] greatly. And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth. And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise. And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement. And he charged them much that no man should know this: and he commanded that something should be given her to eat.

## FEEDING THE FIVE THOUSAND

*Luke 9; Matthew 11*

AND he called the twelve together, and gave them power and authority over all demons, and to cure diseases. And they departed, and went throughout the villages, preaching the gospel,[1] and healing everywhere.

At that season Jesus said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida. But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he cured. And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get provisions: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people. For they were about five thousand men. And he said unto his disciples, Make them sit down in companies, about fifty each. And they did so, and made them all sit down. And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude. And they ate, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.

## JESUS WALKS ON THE SEA OF GALILEE

*Matthew 14*

AND straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone. But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary.

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[1] "Gospel" = good tidings.

[2] "Weeping and wailing" — it was customary on the occasion of a death to hire professional mourners and minstrels to bewail the dead in mournful lamentations and music.

*Copyright by Curtis & Cameron*

CHRIST WALKING ON THE SEA
From a painting by C. C. Coleman

And in the fourth watch [1] of the night he came unto them, walking upon the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a ghost; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. And he said, Come. And Peter went down from the boat, and walked upon the waters to come to Jesus. But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? And when they were gone up into the boat, the wind ceased. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

And when they had crossed over, they came to the land, unto Gennesaret. And when the men of that place knew him, they sent into all that region round about, and brought unto him all that were sick; and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

## JESUS THE BREAD OF LIFE

*John 6*

On the morrow the multitude that stood on the other side of the sea saw [1a] that there was no other boat there, save one, and that Jesus entered not with his disciples into the boat, but that his disciples went away alone; when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed.[2] They said therefore unto him, What must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world. They said therefore unto him, Lord, evermore give us this bread. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. But I said unto you, that ye have seen me, and yet believe not. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I am come down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

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[1] "The fourth watch" = between three and six o'clock in the morning; the Romans divided the night from sunset to sunrise into four watches of about three hours each.

[1a] "Saw" = and which the evening before saw.

[2] "Sealed" = attested, or credited as his envoy.

The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven? Jesus answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. Not that any man hath seen the Father, save he that is from God,[3] he hath seen the Father. Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.

And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And his ears were opened, and the bond of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. And they were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.

## JESUS AGAIN FEEDS THE MULTITUDES

*Mark 8*

In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and if I send them away fasting to their home, they will faint on the way; and some of them are come from far. And his disciples answered him, Whence shall one be able to fill these men with bread here in a desert place? And he asked them, How many loaves have ye? And they said, Seven. And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude. And they had a few small fishes: and having blessed them, he commanded to set these also before them. And they ate, and were filled: and they took up, of broken pieces that remained over, seven baskets. And they were about four thousand: and he sent them away. And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, trying him. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and again entering into the boat departed to the other side.

And they forgot to take bread; and they had not in the boat with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod. And they reasoned one with another, saying, We have no bread. And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? They say unto

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[3] "From God" = come from God.

FEEDING THE MULTITUDE
From a painting by E. Dubup

him, Twelve. And when the seven among the four thousand, how many basketfuls of broken pieces took ye up? And they say unto him, Seven. And he said unto them, Do ye not yet understand?

And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? And he looked up, and said, I see men; for I behold them as trees, walking.[1] Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly. And he sent him away to his home, saying, Do not even enter into the village.

# PETER ACKNOWLEDGES JESUS AS THE CHRIST

*Matthew 16*

Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah:[1a] for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades[2] shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he the disciples that they should tell no man that he was the Christ.

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[1] "As trees walking" — he could distinguish between trees and men, only because the men walked.

[1a] "Simon Bar-Jonah" = Simon the son of Jonah.

[2] "Hades" = Sheol = the place of the departed.

From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me; for thou mindest not the things of God, but the things of men. Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds.

## JESUS GLORIFIED WITH MOSES AND ELIJAH

*Mark 9*

And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them; and his garments became glistering, exceeding white, so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses: and they were talking with Jesus. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses and one for Elijah. For he knew not what to answer; for they became sore afraid. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. And they kept the saying, questioning among themselves what the rising again from the dead should mean.

And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. And he asked them, What question ye with them? And one of the multitude answered him, Teacher, I brought unto thee my son, who hath a dumb spirit; and wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able. And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed foaming. And he asked his father, How long time is it since this hath come unto him? And he said, From a child. And ofttimes it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. And Jesus said unto him, If thou canst! All things are possible to him that believeth. Straightway the father of the child cried out, and said, I believe; help thou mine unbelief. And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. And having cried out, and torn[1] him much, he came out: and the boy became as one dead; insomuch that the more part[2] said, He is dead. But Jesus took him by the hand, and raised him up; and he arose. And when he was come into the house, his disciples asked him privately, How is it that we could not cast it out? And he said unto them, This kind can come out by nothing, save by prayer.

And they went forth from thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. But they understood not the saying, and were afraid to ask him.

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[1] "Torn" = convulsed.

[2] "More part" = majority.

# THE CHILD'S PLACE IN THE KINGDOM

*Matthew 18; Luke 10*

IN THAT hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me: but whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.

See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.

## THE NINETY AND NINE

How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

THE LOST LAMB

And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

## UNTIL SEVENTY TIMES SEVEN

THEN came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents.[1] But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings:[2] and he laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and

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[1] "Ten thousand talents" = about $10,000.

[2] "One hundred shillings" = about seventeen dollars.

THE TRANSFIGURATION
From a painting by Raphael

CHRIST TEACHING HUMILITY

told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

And turning to the disciples, he said privately, Blessed are the eyes which see the things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

# THE STORY OF THE GOOD SAMARITAN

*Luke 10*

AND behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbor? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings,[1] and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

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[1] "Two shillings" = about thirty-four cents.

## CHOOSING THE GOOD PART

Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. But Martha was cumbered[2] about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

CHRIST IN THE HOME OF MARY AND MARTHA
From a painting by Henri Semiradzki

# JESUS TEACHES IN THE TEMPLE

*John 7*

And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him. Now the feast of the Jews, the feast of tabernacles, was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. For even his brethren did not believe on him. Jesus therefore saith unto them, My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth because I testify of it, that its works are evil. Go ye up unto the feast: I go not up unto this feast; because my time is not yet fulfilled. And having said these things unto them, he abode still in Galilee.

But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret. The Jews therefore sought him at the feast, and said, Where is he? And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray. Yet no man spake openly of him for fear of the Jews.

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[2] "Cumbered" = upset = worried.

## WHO IS THIS JESUS?

But when it was now the midst of the feast Jesus went up into the temple, and taught. The Jews therefore marvelled, saying, How knoweth this man letters,[1] having never learned? Jesus therefore answered them, and said, My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me? The multitude answered, Thou hast a demon:[2] who seeketh to kill thee?

Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come up myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me. They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks,[3] and teach the Greeks? What is this word that he said, Ye shall seek me, and shall not find me; and where I am, ye cannot come?

Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified. Some of the multitude therefore, when they heard these words, said, This is of a truth the prophet. Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was? So there arose a division in the multitude because of him. And some of them would have taken him; but no man laid hands on him.

The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? The officers answered, Never man so spake. The Pharisees therefore answered them, Are ye also led astray? Hath any of the rulers believed on him, or of the Pharisees? But this multitude that knoweth not the law are accursed. Nicodemus saith unto them (he that came to him before, being one of them), Doth our law judge a man, except it first hear from himself and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet.

# THE LIGHT OF THE WORLD

*John 8*

Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye judge after the flesh; I judge no man. Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. Yea and in your law it is written, that the witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me. They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also.

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[1] "Letters" = scripture learning.

[2] "Thou hast a demon" = thou art a madman.

[3] "The Dispersion among the Greeks" = the Jews scattered among the Gentiles.

These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

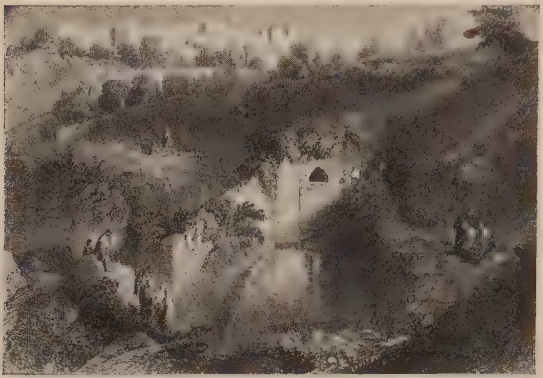
And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for except ye believe that I am he ye shall die in your sins. They said therefore unto him, Who art thou? Jesus said unto them, Even that which I have also spoken unto you from the beginning. I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world. They perceived not that he spake to them of the Father. Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him. As he spake these things, many believed on him.

Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever: the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you. I speak the things which I have seen with my Father: and ye also do the things which ye heard from your father. They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. Ye do the works of your father. They said unto him, We have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. If I say truth, why do ye not believe me? He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God. I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my word, he shall never see death. The Jews said unto him, Now we know that thou hast a demon. Abraham died, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abraham, who died? and the prophets died: whom makest thou thyself? Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. Your father Abraham rejoiced to see my day; and he saw it, and was glad. The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am. They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

## RESTORING SIGHT TO A BLIND MAN

*John 9*

And as he passed by, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. The neighbors therefore, and they that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? Others said, It is he: others said, No, but he is like him. He said, I am he. They said therefore unto him, How then were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. And they said unto him, Where is he? He saith, I know not.



THE FOUNTAIN AND POOL OF SILOAM
From a painting by W. H. Bartlett

## THE PHARISEES DISPUTE AMONG THEMSELVES

They bring to the Pharisees him that aforetime was blind. Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and I see. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered and said, We know that this is our son, and that he was born blind: but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself. These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue.[1] Therefore said his parents, He is of age; ask him. So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. He therefore answered, Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see. They said therefore unto him, What did he to thee? how opened he thine eyes?

## A MAN FROM GOD

He answered them, I told you even now, and ye did not hear; wherefore would ye hear it again? would ye also become his disciples? And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. We know that God hath spoken unto Moses: but as for this man, we know not whence he is. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never heard that any one opened

THE HOSTILITY OF THE PRIESTS
From a painting by William Hole

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[1] "Be put out of the synagogue" = excommunicated.

the eyes of a man born blind. If this man were not from God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.[2]

Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God? He answered and said, And who is he, Lord, that I may believe on him? Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee. And he said, Lord, I believe. And he worshipped him.

# JESUS THE GOOD SHEPHERD

*John 10*

VERILY, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep.[1] All that came before me are thieves and robbers: but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life,

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[2] "Cast him out" = excommunicated.

[1] "Of the sheep" = for the sheep and the shepherd.

THE GOOD SHEPHERD

and may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father.

There arose a division again among the Jews because of these words.

And it was the feast of the dedication[2] at Jerusalem: it was winter; and Jesus was walking in the temple in Solomon's porch.[3] The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one.

The Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from the Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law,[4] I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. They sought again to take him: and he went forth out of their hand.

And he went away again beyond the Jordan into the place where John was at the first baptizing; and there he abode. And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. And many believed on him there.

## JESUS BRINGS LAZARUS BACK TO LIFE

*John 11*

Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was. Then after this he saith to the disciples, Let us go into Judæa again. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him. These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover. Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. Then Jesus therefore said unto them plainly, Lazarus is dead.

So when Jesus came, he found that he had been in the tomb four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her,

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[2] "The feast of the dedication" — this feast, sometimes called "The feast of lights," occurred in the last part of December and lasted eight days.

[3] "Solomon's porch" = the eastern colonnade of the temple.

[4] "In your law" = in Psalm 82.

**I am the resurrection, and the life: he that believeth on me; though he die, yet shall he live; and whosoever liveth and believeth on me shall never die.**

Believest thou this? She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world. And when she had said this, she went away, and called Mary her sister secretly, saying, The Teacher is here, and calleth thee. And she, when she heard it, arose quickly, and went unto him. (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) The Jews then who were with her in the house, and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept. The Jews therefore said, Behold how he loved him! But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die? Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth; for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God? So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Many therefore of the Jews, who came to Mary and beheld that which he did, believed on him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

*Copyright by Curtis & Cameron*

LAZARUS
From a painting by Elihu Vedder

## THE PLOT AGAINST JESUS

The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not.

Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples. Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should show it, that they might take him.

# JESUS SHOWS HOW TO LIVE A GODLY LIFE

*Luke 8, 11, and 12*

AND there came to him his mother and brethren, and they could not come at him for the crowd. And it was told him, Thy mother and thy brethren stand without, desiring to see thee. But he answered and said unto them, My mother and my brethren are these that hear the word of God, and do it.

## THE PHARISEES EXPOSED

Now as he spake, a Pharisee asketh him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first bathed himself before dinner. And the Lord said unto him, Now ye the Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Ye foolish ones, did not he that made the outside make the inside also? But give for alms those things which are within; and behold, all things are clean unto you.

But woe unto you Pharisees! for ye tithe[1] mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone. Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces. Woe unto you! for ye are as the tombs which appear not, and the men that walk over them know it not.

## THE SINFUL LAWYERS

AND one of the lawyers answering saith unto him, Teacher, in saying this thou reproachest us also. And he said, Woe unto you lawyers also! for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build their tombs. Therefore also said the wisdom of God, I will send unto them prophets and apostles; and some of them they shall kill and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation. Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

And when he was come out from thence, the scribes and the Pharisees began to press upon him vehemently, and to provoke him to speak of many things; laying wait for him, to catch something out of his mouth.

## SINCERITY IS NECESSARY

IN THE mean time, when the many thousands of the multitude were gathered together, insomuch that they trod one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up, that shall not be revealed; and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two pence? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels of God. And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say.

## SELFISHNESS CONDEMNED

AND one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

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[1] "Ye tithe" = ye give tithes of = ye give one-tenth of.

### FAITHFULNESS AND WATCHFULNESS

Let your loins be girded about,[2] and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch,[3] and if in the third,[3] and find them so, blessed are those servants. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ye also ready: for in an hour that ye think not the Son of man cometh.

And Peter said, Lord, speakest thou this parable unto us, or even unto all? And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will set him over all that he hath. But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants and to eat and drink, and to be drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

## JESUS LAMENTS OVER JERUSALEM

*Luke 13*

And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. And one said unto him, Lord, are they few that are saved? And he said unto them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last.

In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. And he said unto them, Go and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third day I am perfected. Nevertheless I must go on my way to-day and to-morrow and the day following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem,

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[2] "Let your loins be girded about" = be ever ready and watchful. The gathering up of the long robes was the sign readiness for immediate active service.

[3] "Second watch * * * third" = from nine P.M. to three A.M.

CHRIST LAMENTING OVER JERUSALEM
From a painting by Sir C. L. Eastlake

that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold, your house is left unto you desolate: and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord.

## THE STORY OF THE PRODIGAL SON

*Luke 15*

Now all the publicans and sinners were drawing near unto him to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance.

Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion[1] of thy substance that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.[2] And he would fain have filled his belly with the husks[3] that the swine did eat: and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe,[4] and put it on him; and put a ring[4] on his hand, and shoes[4] on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in: and his father came out, and entreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends; but when this thy son came, who hath devoured thy living, thou killedst for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

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[1] "Portion" — by law sons inherited equal shares, except that the eldest son received a double share.

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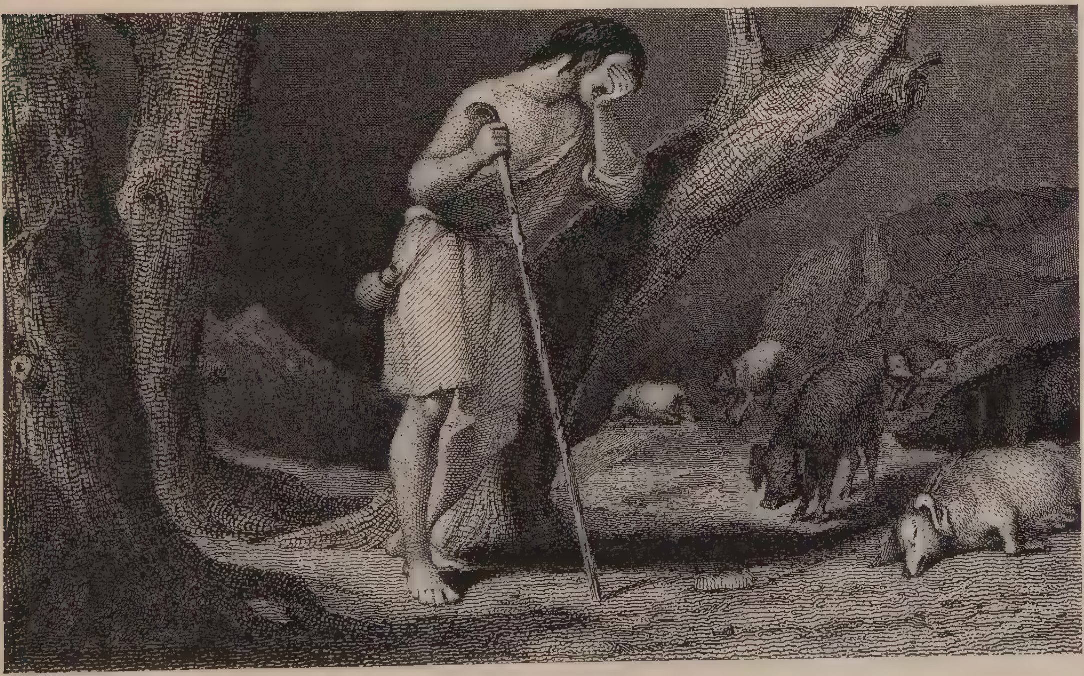
[2] "To feed swine" — the extreme of degradation to a Jew.

[3] "The husks" = the pods of the carob-tree.

[4] "The best robe * * * a ring * * * shoes" — these things implied freedom and dignity in the person who wore them and were not permitted to servants. Slaves went barefoot.



THE PRODIGAL SON
From a painting by Henry Warren

# JESUS TEACHES A LESSON IN HONESTY

*Luke 16*

AND he said also unto the disciples, There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. And calling to him each one of his lord's debtors,[1] he said to the first, How much owest thou unto my lord? And he said, A hundred measures [2] of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and write fourscore. And his lord commended the unrighteous steward because he had done wisely:[3] for the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness;[4] that, when it shall fail, they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

THE PHARISEE PRAYS
From a painting by Frank Aoaris

And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God.

## THE TWO PRAYERS

AND he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

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[1] "Debtors" = either tenants who paid their rent in kind, or persons who had purchased produce from the lord's estate.

[2] "Measure" = about one gallon.

[3] "Had done wisely" = had been prudent.

[4] "Mammon of unrighteousness" = worldly wealth.

JESUS AND THE LITTLE CHILDREN
From a painting by Jalabert

# JESUS BLESSES THE CHILDREN

*Mark 10*

And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.

And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, even God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. And he said unto him, Teacher, all these things have I observed from my youth. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But his countenance fell, and he went away sorrowful: for he was one that had great possessions.

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye,[1] than for a rich man to enter into the kingdom of God. And they were astonished exceedingly, saying unto him, Then who can be saved? Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God. Peter began to say unto him, Lo, we have left all, and have followed thee. Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first.

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[1] "It is easier for a camel to go through a needle's eye." — This was a Jewish proverb to express something absolutely impossible. The camel was the largest animal with which they were acquainted, and its name became proverbial for anything remarkably large. "The eye of the needle" may refer to the small door sometimes made in the city gate; this was large enough for a man to pass through, but too small for a camel. The Arabs give this name to the small gate, but this may be only a modern custom and not one in use in the time of Jesus Christ. If not, then the reference in the proverb would be to the Oriental needle of iron or ivory, four to five inches long.

## THE LABORERS IN THE VINEYARD

*Matthew 20*

For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a shilling[1] a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing in the marketplace idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a shilling.[1] And when the first came, they supposed that they would receive more; and they likewise received every man a shilling.[1] And when they received it, they murmured against the householder, saying, These last have spent but one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a shilling?[1] Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own?

THE LORD OF THE VINEYARD
From a painting by J. Opie

## JESUS GOES UP TO JERUSALEM

*Mark 10; Luke 19; John 12*

And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

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[1] "Shilling" = about fifteen cents.

## SERVING OTHERS

AND there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto them, What would ye that I should do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup[1] that I drink? or to be baptized with the baptism that I am baptized with? And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared. And when the ten heard it, they began to be moved with indignation concerning James and John. And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your minister;[2] and whosoever would be first among you, shall be servant of all. For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

## A GIFT OF SIGHT

AND they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side.[3] And when he heard that it was Jesus the Nazarene, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. And he, casting away his garment, sprang up, and came to Jesus. And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, Rabboni,[4] that I may receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way.

## THE LITTLE MAN WHO WANTED TO SEE JESUS

AND behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycomore tree[5] to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. And Zacchæus stood,[6] and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost.

SUFFER THE CHILDREN TO COME UNTO ME
From a painting by Roederstein

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[1] "Drink the cup" = share my sufferings.
[2] "Minister" = one who serves.
[3] "Way side" = side of the road.
[4] "Rabboni" = teacher.

[5] "A sycomore tree" = the Egyptian fig-tree. It resembles the mulberry in appearance and foliage and grows to a great height and size.

[6] "Stood" = rose up from the couch on which, according to the Oriental custom, he had been reclining during the dinner. His act would add importance to the words he was about to say.

### THE TRIUMPHAL ENTRY

AND when he had thus spoken, he went on before, going up to Jerusalem.

And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, saying, Go your way into the village over against you; in which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him. And they that were sent went away, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon. And as he went, they spread their garments in the way. And as he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; saying, Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from the multitude said unto him, Teacher, rebuke thy disciples. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

JESUS, THE FRIEND OF CHILDREN
From a painting by F. Kirchbach

And when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went and met him, for that they heard that he had done this sign. The Pharisees therefore said among themselves, Behold how ye prevail nothing; lo, the world is gone after him.

## JESUS TALKS WITH THE HEAVENLY FATHER

*John 12*

NOW there were certain Greeks[1] among those that went up to worship at the feast: these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor. Now is my soul troubled; and what shall I say?

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[1] "Greeks" = Gentiles.

Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name. There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again. The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him. Jesus answered and said, This voice hath not come for my sake, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die. The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed and hid himself from them. But though he had done so many signs before them, yet they believed not on him: that the word of Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed our report?
And to whom hath the arm of the Lord been revealed?

Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God.

And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal; the things therefore which I speak, even as the Father hath said unto me, so I speak.

## THE BARREN FIG-TREE

*Matthew 21*

AND he left them, and went forth out of the city to Bethany, and lodged there.[1]

Now in the morning as he returned to the city, he hungered. And seeing a fig-tree[2] by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever.[3] And immediately the fig-tree withered away. And when the disciples saw it, they marvelled, saying, How did the fig-tree immediately wither away? And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig-tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? But if we shall say, From men; we fear the multitude; for all hold John as a prophet. And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things. But what think ye?

### THE PARABLE OF THE TWO SONS

A MAN had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. And he answered and said, I will not: but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Which of the two did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

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[1] "Lodged there" = passed the night there.

[2] "A fig-tree." The fig-tree yielded two and sometimes three crops of fruit in a year. Some of the latest fruit would often remain on the tree until spring. The new fruit would start to come either before or with the new leaves. So when Jesus saw the fig-tree in leaf he had reason to expect either old or new fruit or both.

[3] "Let there be no fruit from thee henceforward for ever" — this was not a curse, but a judgment for its hypocrisy.

### THE WICKED TENANTS

HEAR another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits.[4] And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them in like manner. But afterward he sent unto them his son, saying, They will reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. And they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures,

> The stone which the builders rejected,
> The same was made the head of the corner;
> This was from the Lord,
> And it is marvellous in our eyes?

Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust. And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

## THE PARABLE OF THE WEDDING FEAST

*Matthew 22*

AND Jesus answered and spake again in parables unto them, saying, The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. Again he sent forth other servants, saying, Tell them that are

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[4] "His fruits" = his rent which was a share of the fruits.

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THE INVITATION TO THE WEDDING
From a painting by E. Burnand

bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise; and the rest laid hold on his servants, and treated them shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. For many are called, but few chosen.

## THE TRIBUTE MONEY

THEN went the Pharisees, and took counsel how they might ensnare him in his talk. And they send to him their disciples, with the Herodians,[1] saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites? Show me the tribute money. And they brought unto him a denarius.[2] And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. And when they heard it, they marvelled, and left him, and went away.

But the Pharisees gathered themselves together. And one of them, a lawyer, asked him a question, trying him: Teacher, which is the great commandment in the law? And he said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself.** On these two commandments the whole law hangeth, and the prophets.

CHRIST AND THE TRIBUTE MONEY
From a painting by Titian

Now while the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of the Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in the Spirit call him Lord, saying,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?

If David then calleth him Lord, how is he his son? And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

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[1] "Herodians" = the political followers of the Herodian family, and of the Roman Empire. Usually they were opposed to the Pharisees who upheld the Jewish sentiment which regarded the payment of tribute to a foreign power as a badge of servitude and contrary to the law of Moses. The question which the two parties, the Herodians and the Pharisees, now submitted to Jesus was one which was probably often argued between them; but in asking Jesus to answer it, both parties hoped to put him in a dilemma from which he could not escape. If he answered yes, he would displease the multitudes and the Pharisees could take measures against him without fear; if, on the other hand, he answered no, the Herodians would denounce him to the Roman authorities as a teacher of sedition.

[2] "Denarius" = a coin worth about seventeen cents.

THE WIDOW'S MITE
From a painting by Hugh Nieth

# THE WIDOW'S MITE

*Mark 12*

And [Jesus] sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much.

And there came a poor widow, and she cast in two mites, which made a farthing.[1] And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.

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[1] "Farthing" = a Greek coin of less value than the English farthing; therefore the widow's gift was less than half a cent of American money.

# THE LAST SUPPER WITH HIS DISCIPLES

*Matthew 26; John 13 to 17*

And it came to pass, when Jesus had finished all these words, he said unto his disciples, Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified. Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; and they took counsel together that they might take Jesus by subtlety, and kill him. But they said, Not during the feast, lest a tumult arise among the people.

## JESUS IS ANOINTED

Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman[1] having an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat. But when the disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she poured this ointment upon my body, she did it to prepare me for burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

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[1] "A woman" = Mary, the sister of Lazarus and Martha.

## JUDAS' BARGAIN

THEN one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him [2] thirty pieces of silver. And from that time he sought opportunity to deliver him unto them.

Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples. And the disciples did as Jesus appointed them; and they made ready the passover.

## JESUS WASHES THE FEET OF THE DISCIPLES

JESUS knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end. And during supper, he riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew him that should betray him; therefore said he, Ye are not all clean.

So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? Ye call me, Teacher, and, Lord: and ye say well; for so I am. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth my bread lifted up his heel against me. From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

CHRIST WASHING PETER'S FEET
From a painting by Ford Maddox Brown

## JUDAS LEAVES

WHEN Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. The disciples looked one on another, doubting of whom he spake. There was at the table reclining in Jesus' bosom [3] one of his disciples, whom Jesus loved. Simon Peter therefore beckoneth to him, and saith unto him, Tell us who it is of whom he

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[2] "Weighed unto him" — money went by weight, and not count.

[3] "Reclining in Jesus' bosom." They reclined at the table, each on his left side, Jesus occupying the place of honor in the center. The next on his right was John, and he could easily lean back against the bosom of Jesus and talk privately with the Master.

THE LAST SUPPER
From a painting by Leonardo da Vinci

speaketh. He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith unto him, What thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. He then having received the sop went out straightway: and it was night.

When therefore he was gone out, Jesus saith, Now is the Son of man glorified, and God is glorified in him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards. Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee. Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

## THE SACRAMENT

AND as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

## JESUS COMFORTS HIS DISCIPLES

LET not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?

Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do. If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. Judas[4] (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

## THE HOLY SPIRIT PROMISED

THESE things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do.

## THE TRUE VINE

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be made full. This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye may love one another. If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word may be fulfilled that is written in their law. They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning.

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[4] "Judas" — see page 370.

These things have I spoken unto you, that ye should not be caused to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. But now I go unto him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you. A little while, and ye behold me no more; and again a little while, and ye shall see me. Some of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? We know not what he saith. Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. And in that day ye shall ask me no question. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.

These things have I spoken unto you in dark sayings:[5] the hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father. In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father. His disciples say, Lo, now speakest thou plainly, and speakest no dark saying.[5] Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

## JESUS PRAYS FOR HIS DISCIPLES

These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me. I pray for them:

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[5] "Dark sayings" = parables and proverbs.

I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition;[6] that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves. I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

And when they had sung a hymn, they went out into the mount of Olives.

## IN THE GARDEN OF GETHSEMANE

*Matthew 26 and 27*

THEN cometh Jesus with them unto a place called Gethsemane,[1] and saith unto his disciples, Sit ye here, while I go yonder and pray. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup[2] pass away from me: nevertheless, not as I will but as thou wilt. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done. And he came again and found them sleeping, for their eyes were heavy. And he left them again, and went away, and prayed a third time, saying again the same words. Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest:[3] behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold, he is at hand that betrayeth me.

### THE KISS OF BETRAYAL

AND while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him. And straightway he came to Jesus, and said, Hail, Rabbi; and kissed him. And Jesus said unto him, Friend, do that for which thou art come. Then they came and laid hands on Jesus, and took him. And behold, one of them[4] that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear.

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[6] "Son of perdition" = Judas Iscariot.

[1] "Gethsemane." The name means "oil-press." It was an olive-yard lying at the western foot of Olivet, on the way to Bethany.

[2] "This cup" = this suffering.

[3] "Sleep on now, and take your rest" = your wakefulness now cannot comfort me.

[4] "One of them" = Peter.

Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword. Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions [5] of angels? How then should the scriptures be fulfilled, that thus it must be? In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

## JESUS BEFORE THE HIGH PRIEST

AND they that had taken Jesus led him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together.[6] But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end. Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; and they found it not, though many false witnesses came. But afterward came two, and said, This man said, I am able to destroy the temple of God, and to build it in three days. And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven. Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: what think ye? They answered and said, He is worthy of death. Then did they spit in his face and buffet him: and some smote him with the palms of their hands, saying, Prophesy unto us, thou Christ: who is he that struck thee?

JESUS AND HIS DISCIPLES IN THE GARDEN

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[5] "Twelve legions" — The Roman legion consisted of about 6,000 infantry and 600 cavalry; therefore twelve legions (a legion in place of each apostle) would indicate an overwhelming number.

[6] "Scribes and the elders were gathered together" — an informal meeting and not a regular court. The Jewish law forbade the trial of capital offenses at night.

THE REMORSE OF JUDAS
From a painting by E. Armitage

## PETER DENIES CHRIST

Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilæan. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and saith unto them that were there, This man also was with Jesus of Nazareth. And again he denied with an oath, I know not the man. And after a little while they that stood by came and said to Peter, Of a truth thou also art one of them; for thy speech maketh thee known. Then began he to curse and to swear, I know not the man. And straightway the cock crew. And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Now when morning was come, all the chief priests and the elders of the people took counsel [7] against Jesus to put him to death: and they bound him, and led him away, and delivered him up to Pilate the governor.

## THE REMORSE OF JUDAS

Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? see thou to it. And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. And they took counsel, and bought with them the potter's field,[8] to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price; and they gave them for the potter's field, as the Lord appointed me.

# JESUS CONDEMNED AND CRUCIFIED

*John 18 and 19; Luke 23; Matthew 27*

They lead Jesus therefore from Caiaphas into the Prætorium:[1] and it was early; and they themselves entered not into the Prætorium, that they might not be defiled, but might eat the passover.[2] Pilate therefore went out unto them,[3] and saith, What accusation bring ye against this man? They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee. Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

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[7] "Took counsel." The Sanhedrin could condemn a criminal to die, but it could not execute the sentence without the sanction of the Roman governor.

[1] "The Prætorium" = the hall of judgment, and residence of the Roman governor.

[8] "Potter's field" = a place frequented by potters because of the clay.

[2] "Eat the passover." The passover supper had been eaten the night before, but the Paschal festival lasted a whole week.

[3] "Pilate therefore went out unto them." According to

## JESUS BEFORE PILATE

Pilate therefore entered again into the Prætorium, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest[4] that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him.[5]

But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. But when Pilate heard it, he asked whether the man were a Galilæan. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem[6] in these days.

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Roman custom the judgment seat was placed on a raised platform in a public spot near the entrance to the Prætorium. During these transactions Pilate came out from time to time to hear their accusations, but the examination of Jesus was conducted within the judgment hall. At the end Jesus was brought outside to this seat and Pilate pronounced sentence publicly.

[4] "Thou sayest" — a Jewish phrase meaning, "What you say is true."

[5] "I find no crime in him" = I find him guilty of no crime against the Roman government.

[6] "Herod * * * was at Jerusalem." Usually Pilate lived at Cæsarea and Herod at Tiberias.

CHRIST BEFORE PILATE
From a painting by Michael Munkacsy

## JESUS BEFORE HEROD

Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him. And he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

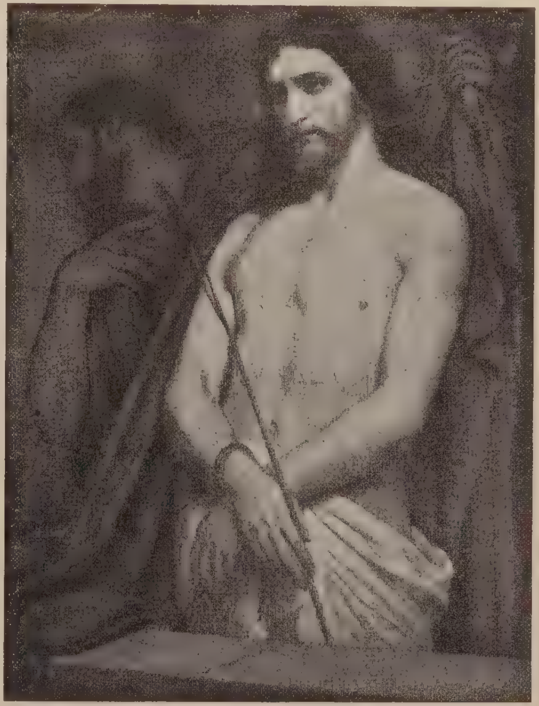
And Pilate called together the chief priests and the rulers and the people, and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. I will therefore chastise him, and release him.

## SHIFTING RESPONSIBILITY

Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would. And they had then a notable prisoner, called Barabbas. When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ? For he knew that for envy they had delivered him up. And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him. Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. But the governor answered and said unto them, Which of the two will ye that I release unto you? And they said, Barabbas. Pilate saith unto them, What then shall I do unto Jesus who is called Christ? They all say, Let him be crucified.[7] And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man; see ye to it. And all the people answered and said, His blood be on us, and on our children.

## JESUS IS SCOURGED

Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and arrayed him in a purple garment; and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands. And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, Behold, the man![8] When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him! Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God. When Pilate therefore heard this saying, he was the more afraid; and he entered into the Prætorium again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Pilate



CHRIST WITH THE REED
From a painting by Ary Scheffer

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[7] "Let him be crucified." Crucifixion was the Roman method of punishment for capital offenses.

[8] "Behold the man" = "Look at the man! He has been severely punished with the scourges; is he not rather to be pitied than further punished?"

therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee? Jesus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation of the passover.[9] And he saith unto the Jews, Behold, your King! They therefore cried out, Away with him, away with him, crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then therefore he delivered him unto them to be crucified.

## THE ROAD TO CALVARY

And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.[10]

"BEHOLD THE MAN!"
From a painting by Antonio Ciseri

And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

And there were also two others, malefactors,[11] led with him to be put to death.

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[9] "Preparation of the passover" = preparation day of the passover week = the sixth day of the week, the day of preparation for the Sabbath.

[10] "To bear it after Jesus" — Jesus bore one end of the cross and Simon the other.

[11] "Malefactors" = wrong-doers.

GOLGOTHA
From a painting by J. L. Gérome

## ON THE CROSS

And when they came unto the place which is called The skull,[12] there they crucified him, and the malefactors, one on the right hand and the other on the left. And Jesus said, **Father, forgive them; for they know not what they do.** And parting his garments among them, they cast lots. And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen. And the soldiers also mocked him, coming to him, offering him vinegar, and saying, If thou art the King of the Jews, save thyself. And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, **Verily I say unto thee, To-day shalt thou be with me in Paradise.**

And it was now about the sixth hour,[13] and a darkness came over the whole land until the ninth hour.[14]

But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, **Woman, behold, thy son!** Then saith he to the disciple, **Behold, thy mother!** And from that hour the disciple took her unto his own home.

And about the ninth hour Jesus cried with a loud voice, saying, **Eli, Eli, lama sabachthani?** that is, **My God, my God, why hast thou forsaken me?** And some of them that stood there, when they heard it, said, This man calleth Elijah.

After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, **I thirst.** There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, **It is finished. Father, into thy hands I commend my spirit.** And he bowed his head, and gave up his spirit.

The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross

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[12] "The skull" — in Latin called "Calvary" and in Hebrew "Golgotha."

[13] "Sixth hour" = about twelve o'clock midday.

[14] "Ninth hour" = about three P.M.

THE HOLY WOMEN AT THE CROSS

upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with him: but when they came to Jesus, and saw that he was dead already, they brake not his legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

JOHN LEADS MARY TO HIS HOME
From a painting by William Dyce

And behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. Now the centurion,[15] and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God.

## JOSEPH OF ARIMATHÆA CARES FOR THE BODY OF JESUS

AND when even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. And Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

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[15] "Centurion" = the Roman officer in charge of the crucifixion.

Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said unto them, Ye have a guard: go, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

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THE GARDEN TOMB

# THE RESURRECTION

*Matthew 28*

Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him

THE BURIAL
From a painting by Francia
According to tradition, Jesus was laid to rest in the arms of his mother and was attended in his grave by worshipping angels.

THE FIRST EASTER MORNING
From a painting by W. W. Collins

the watchers did quake, and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught; and this saying was spread abroad among the Jews, and continueth until this day.

# APPEARANCES OF CHRIST AFTER THE RESURRECTION

*Luke 24; John 20 and 21*

## ON THE ROAD TO EMMAUS

AND behold, two of [the disciples] were going that very day to a village named Emmaus, which was threescore furlongs[1] from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

## BEFORE THE ELEVEN IN JERUSALEM

AND as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. And when he had said this, he showed them his hands and his feet. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? And they gave him a piece of

HE WAS MADE KNOWN IN THE BREAKING OF THE BREAD a broiled fish. And he took it, and ate before them.

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[1] "Threescore furlongs" = about seven miles.

Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

### TO THOMAS AND THE OTHERS

And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

### AT THE SEA OF TIBERIAS

After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself on this wise. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach: yet the disciples knew not that it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved[2] saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him[3] (for he was naked), and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits[4] off), dragging the net full of fishes. So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now taken. Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. Jesus saith unto them, Come and break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. Jesus cometh, and taketh the bread, and giveth them, and the fish likewise.

### PETER'S LOVE FOR JESUS

So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, son of John, lovest thou

CHRIST'S CHARGE TO PETER

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[2] "Disciple whom Jesus loved" = John.
[3] "Girt his coat about him" — so he could swim.
[4] "About two hundred cubits" = about 300 feet.

me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

## THE ASCENSION OF JESUS

*Luke 24; Acts 1*

And he led them out until they were over against Bethany;[1] and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven.

And while they were looking stedfastly into heaven as he went, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey[2] off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon the Zealot, and Judas the son of James. These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.

## THE GIFT OF THE HOLY SPIRIT

*Acts 2*

[After our Lord and Saviour ascended to heaven, the apostles and others who believed on him chose Matthias in the place of Judas.] And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were all amazed and marvelled, saying, Behold, are not all these that speak Galilæans? And how hear we, every man in our own language wherein we were born? We hear them speaking in our tongues the mighty works of God. And they were all amazed, and were perplexed, saying one to another, What meaneth this? But others mocking said, They are filled with new wine.

But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. For these are not drunken, as ye suppose; seeing it is but the third hour[1] of the day; but this is that which hath been spoken through the prophet Joel:

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[1] "They were over against Bethany" = not quite to the village of Bethany, but on the ridge of the Mount of Olives from which they could look down upon Bethany.

[2] "Sabbath day's journey" = about seven furlongs = about seven-eighths of a mile.

[1] "Third hour" = nine A.M.

And it shall be in the last days, saith God,
I will pour forth of my Spirit upon all flesh.

Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it. Bring therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.

PENTECOST
From a painting by Frederic Shields

Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

And fear came upon every soul: and many wonders and signs were done through the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need.

And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

# THE CHURCH OF JESUS CHRIST

## PETER AND JOHN CURE THE LAME MAN

*Acts 3 and 4*

Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour.[1] And a certain man that was lame from [birth] was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple, asked to receive an alms. And Peter, fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something from them. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

And as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they laid hands on them, and put them in ward[2] unto the morrow: for it was now eventide. But many of them that heard the word believed; and the number of the men came to be about five thousand.

And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem; and Annas the high priest was there, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this? Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. And in none other is there salvation: for neither is there any other name under heaven, that

PETER AND JOHN AT THE BEAUTIFUL GATE OF THE TEMPLE

From a painting by Raphael

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[1] "Ninth hour" = three P.M. [2] "In ward" = in prison.

is given among men, wherein we must be saved.

Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And seeing the man that was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves. And they called them, and charged them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard. And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was more than forty years old, on whom this miracle of healing was wrought.

And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them.

And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

# THE PRICE OF LYING

*Acts 5*

But a certain man named Ananias, with Sapphira, his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land? While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it. And the young men arose and wrapped him round, and they carried him out and buried him.

## SAPPHIRA LIES ALSO

And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. But Peter said unto her, How is it that ye have agreed together to try the Spirit of the Lord? behold, the feet of them that have buried thy husband are at the door, and they shall carry thee out. And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband. And great fear came upon the whole church, and upon all that heard these things.

## HEALING BY THE APOSTLES

And by the hands of the apostles were many signs and wonders wrought among the people: and believers were the more added to the Lord, multitudes both of men and women: insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

## AN ANGEL OPENS THE PRISON DOORS

But the high priest rose up, and all they that were with him and laid hands on the apostles, and put them in public ward.[1]

But an angel of the Lord by night opened the prison doors, and brought them out, and said, Go ye, and stand and speak in the temple to the people all the words of this Life. And when they heard this, they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have them brought. But the officers that came found them not in the prison; and they returned, and told, saying, The prison-house we found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man within.

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[1] "Ward" = jail.

### OBEY GOD RATHER THAN MEN

And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people. Then went the captain with the officers, and brought them, but without violence; for they feared the people, lest they should be stoned. And when they had brought them, they set them before the council. And the high priest asked them, saying, We strictly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us.[2] But Peter and the apostles answered and said, We must obey God rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt with his right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins. And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him.

### SUFFERING FOR JESUS

But they, when they heard this, were cut to the heart, and were minded to slay them. But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honor of all the people, and commanded to put the men forth a little while. And he said unto them, Ye men of Israel, refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God. And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go. They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name. And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ.

## STEPHEN, THE FIRST CHRISTIAN MARTYR

*Acts 6 to 8*

And Stephen, full of grace and power, wrought great wonders and signs among the people. But there arose certain of them that were of the synagogue, disputing with Stephen. And they were not able to withstand the wisdom and the Spirit by which he spake. Then they suborned men, who said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council, and set up false witnesses, who said, This man ceaseth not to speak words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us. And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

And the high priest said, Are these things so? And [Stephen] said, Which of the prophets did not your fathers persecute? and they killed them that showed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who received the law as it was ordained by angels, and kept it not.

THE DEATH OF ST. STEPHEN
From a painting by Sir John E. Millais

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[2] "Intend to bring this man's blood upon us" = intend to turn the wrath of the people against us because this man was crucified and they will then take vengeance on us.

Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; and they cast him out of the city, and stoned him: [1] and the witnesses laid down their garments at the feet of a young man named Saul. And they stoned Stephen, calling [2] upon the Lord, and saying,[2] Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. And devout men buried Stephen, and made great lamentation over him. But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison.

They therefore that were scattered abroad went about preaching the word.

## PHILIP, THE FIRST MISSIONARY

*Acts 8*

AND Philip [1a] went down to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. And there was much joy in that city.

### SIMON THE MAGICIAN

BUT there was a certain man, Simon by name, who beforetime in the city used sorcery, and amazed the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great. But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed.

Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit. Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit. But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter: for thy heart is not right before God. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. For I see that thou art in the gall of bitterness and in the bond of iniquity. And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.

They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

### THE ETHIOPIAN

BUT an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert. And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship; and he was returning and sitting in his chariot, and was reading the prophet Isaiah. And the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him. Now the passage of the scripture which he was reading was this,

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[1] "Stoned him" — the punishment prescribed under the Mosaic law for blasphemy. The act was illegal, as only the Roman governor at this time could order the death penalty, but such outbreaks were not uncommon in the absence of the governor. Pilate was probably in Rome at this time.

[2] "Calling * * * saying" = as he called * * * and said.

[1a] "Philip" = not the apostle, but one of the close friends of Stephen.

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:
In his humiliation his judgment was taken away:
His generation who shall declare?
For his life is taken from the earth.

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other? And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.

PHILIP AND THE ETHIOPIAN

# THE CONVERSION OF SAUL

*Acts 9*

But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way,[1] whether men or women, he might bring them bound to Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink.

## THE VISION OF ANANIAS OF DAMASCUS

Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how many things he must suffer for my name's sake. And Ananias departed, and entered into the house; and laying his hands on him said,

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[1] "The Way" — this was the first name given to the Christian faith.

THE CONVERSION OF ST. PAUL
From a painting by P. P. Rubens

Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized: and he took food and was strengthened.

PAUL AND ANANIAS

## SAUL AT DAMASCUS

AND he was certain days with the disciples that were at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havoc of them that called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. But Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is the Christ.

And when many days [2] were fulfilled, the Jews took counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him:

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[2] "When many days" — probably "after three years."

but his disciples took him by night, and let him down through the wall, lowering him in a basket.

### SAUL JOINS THE APOSTLES

And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. And he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord.

## DORCAS, THE WOMAN FULL OF GOOD WORKS

*Acts 9*

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber. And as Lydda was nigh unto Joppa, the disciples hearing that Peter was there, sent two men unto him, entreating him, Delay not to come on unto us. And Peter arose and went with him. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive.

ALMSDEEDS OF DORCAS
From a painting by W. C. T. Dobson

## CORNELIUS BECOMES A CHRISTIAN

*Acts 10 and 11*

Now there was a certain man in Cæsarea, Cornelius by name, a centurion[1] of the band called the Italian band, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. He saw in a vision openly,[2] as it were about the ninth hour[3] of the day, an angel of God coming in unto him, and saying to him, Cornelius. And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. And now send men to Joppa, and fetch one Simon, who is surnamed Peter: he lodgeth with one Simon a tanner,[4] whose house is by the sea side. And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually; and having rehearsed all things unto them, he sent them to Joppa.

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[1] "Centurion" = a Roman commander.
[2] "Openly" = while awake, not in a dream.
[3] "Ninth hour" = about three P.M.

[4] "Tanner" — the Jews considered tanning an "unclean" occupation, and would not allow it to be done within the walls of cities.

## PETER'S VISION

Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour:[5] and he became hungry, and desired to eat: but while they made ready, he fell into a trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of fourfooted beasts and creeping things of the earth and birds of the heaven. And there came a voice to him. Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. And a voice came unto him again the second time, What God hath cleansed, make not thou common. And this was done thrice: and straightway the vessel was received up into heaven.

Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate,[6] and called and asked whether Simon, who was surnamed Peter, were lodging there. And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. But arise, and get thee down, and go with them, nothing doubting: for I have sent them. And Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned of God by a holy angel to send for thee into his house, and to hear words from thee. So he called them in and lodged them.

## PETER GOES TO CORNELIUS

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the morrow they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him.[7] But Peter raised him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and findeth many come together: and he said unto them, Ye yourselves know how it is an unlawful[8] thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God showed that I should not call any man common or unclean: wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord. And Peter opened his mouth, and said,

## PETER DELIVERS THE GOOD TIDINGS

Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached; even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead. And he charged us to preach unto the people, and to testify that this is he who is ordained of God to be the Judge of the living and the dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. And

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[5] "The sixth hour" = about noontime.

[6] "Before the gate" = the entrance to the inner court where visitors would call in the daytime and would knock at night.

[7] "Worshipped him." In conformity with Roman ideas, Cornelius paid divine honors to Peter, whom he recognized as an ambassador of the true God.

[8] "Unlawful." The Mosaic law forbade alliances and marriages, and it had come to be regarded as forbidding all social intercourse.

PETER IN THE HOUSE OF CORNELIUS
From a painting by B. Fabritius

they were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

## MANY PEOPLE BELIEVE

They therefore that were scattered abroad upon the tribulation that arose about Stephen traveled as far as Phœnicia, and Cyprus, and Antioch,[9] speaking the word to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks[10] also, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number that believed turned unto the Lord. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord: for he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord. And he went forth to Tarsus to seek for Saul; and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

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[9] "Antioch" — this was the capital of Syria, and one of the largest cities of the world.

[10] "Greeks" = Gentiles.

Now in these days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world:[11] which came to pass in the days of Claudius.[12] And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa: which also they did, sending it to the elders by the hand of Barnabas and Saul.

# PETER IN PRISON

*Acts 12*

## MARTYRDOM OF JAMES

Now about that time Herod the king put forth his hands to afflict certain of the church. And he killed James the brother of John with the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And when he had taken him, he put him in prison, and delivered him to four quaternions[1] of soldiers to guard him; intending after the Passover to bring him forth to the people. Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison.

PETER IN PRISON
From a painting by Rembrandt

## RESCUED BY AN ANGEL

And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed; and he knew not that it was true which was done by the angel, but thought he saw a vision. And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing,[2] he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. And when he knocked at the door of the gate,[3] a maid came to answer, named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel.[4] But Peter continued knocking: and when they had opened, they saw him, and were amazed. But he, beckoning unto them with hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be put to death. And he went down from Judæa to Cæsarea, and tarried there.

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[11] "Over all the world" = throughout the inhabited earth = throughout the Roman empire.

[1] "Four quaternions" = four soldiers for each of the four watches of the night: one at each of the doors of the prison, forming the first and second guards, and two chained to the prisoner.

[12] "Claudius" — Claudius I was emperor 41 to 54 A.D.

[2] "And when he had considered the thing" = and when he had recovered from his amazement.

[3] "Knocked at the door of the gate" — see note 6 on page 432.

[4] "His angel" = his spirit released from his body by death.

# PAUL AND BARNABAS VISIT THE GENTILES

*Acts 13 to 15*

Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.

## AT ANTIOCH

Now Saul, who is also called Paul, and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem. But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. And Paul stood up, and [preached unto them Jesus and the resurrection].

And as they went out, they besought that these words might be spoken to them the next sabbath.

And the next sabbath almost the whole city was gathered together to hear the word of God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying,

I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the
uttermost part of the earth.

And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed. And the word of the Lord was spread abroad throughout all the region. But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy and with the Holy Spirit.

PAUL AND BARNABAS TURN TO THE GENTILES

And they preached the gospel [in many cities], confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God. And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. And they passed through Pisidia, and came to Pamphylia. And when they had spoken the word in Perga, they went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles. And they tarried no little time with the disciples.

And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare. And Barnabas was minded to take with them John also, who was called Mark. But Paul thought not good to take him. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus: but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord. And he went through Syria and Cilicia, confirming the churches.

# PAUL AND SILAS GO TO MACEDONIA

*Acts 16*

And they went through the region of Phrygia and Galatia, and came down to Troas.[1] And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he had seen the vision, straightway we[2] sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

## THE CONVERSION OF LYDIA

Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony:[3] and we were in this city tarrying certain days. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God,[4] heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord,[5] come into my house, and abide there. And she constrained us.

## THE SLAVE GIRL

And it came to pass, as we were going to the place of prayer, that a certain maid having a spirit of divination met us, who brought her masters much gain by soothsaying. The same following after Paul and us cried out, saying, These men are servants of the Most High God, who proclaim unto you the way of salvation. And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

## PAUL AND SILAS BEATEN AND IMPRISONED

But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, and when they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans. And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed. And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the

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[1] "Troas" — this was a large seaport and a Roman colony.

[2] "We" — this pronoun indicates that the writer (Luke) had joined Paul.

[3] "A Roman colony" — was a city or district occupied by a colony of Roman citizens, who retained their full privileges, and were governed by their own senate and magistrates.

[4] "One that worshipped God" = one who, born a Gentile, now worshipped the one true God.

[5] "Faithful to the Lord" = a true believer.

Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

### RELEASED FROM PRISON

But when it was day, the magistrates sent the serjeants,[6] saying, Let those men go. And the jailor reported the words to Paul, saying, The magistrates have sent to let you go: now therefore come forth, and go in peace. But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out. And the serjeants reported these words unto the magistrates: and they feared when they heard that they were Romans; and they came and besought them; and when they had brought them out, they asked them to go away from the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

## PAUL VISITS THREE CITIES

*Acts 17 and 18*

### THE PERSECUTION AT THESSALONICA

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures, opening and alleging that it behooved the Christ to suffer, and to rise again

PAUL PREACHES AT ATHENS
From a painting by Raphael

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[6] "Serjeants" = the men who attended the magistrates and scourged the criminals.

from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ. And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, one Jesus. And they troubled the multitude and the rulers of the city, when they heard these things.

And the brethren immediately sent away Paul and Silas by night unto Berœa: who when they were come thither went into the synagogue of the Jews. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind examining the scriptures daily, whether these things were so. Many of them therefore believed; also of the Greek women of honorable estate,[1] and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berœa also, they came thither likewise, stirring up and troubling the multitudes. And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still. But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

## PAUL'S SERMON AT ATHENS

Now while Paul waited for them at Athens, his spirit was provoked within him as he beheld the city full of idols. And Paul stood in the midst of the Areopagus,[2] and said,

Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription,

To An Unknown God

What therefore ye worship in ignorance, this I set forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said,

THE ALTAR TO AN UNKNOWN GOD
From a painting by S. Dreher

For we are also his offspring.

Being then the offspring of God, we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

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[1] "Of honorable estate" = of good social position.

[2] "Areopagus" = the hill of Mars. It was the place where the supreme court held its sittings.

Now, when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. Thus Paul went out from among them. But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

### TESTIFYING AT CORINTH

After these things he departed from Athens, and came to Corinth. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. And when they opposed themselves and blasphemed, he shook out his raiment and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. And he dwelt there a year and six months, teaching the word of God among them.

## GALLIO A JUST JUDGE

*Acts 18 and 19*

But when Gallio was pro-consul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment-seat,[1] saying, This man persuadeth men to worship God contrary to the law.[2] But when Paul was about to open his mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villainy, O ye Jews, reason would that I should bear with you: but if they are questions about words and names and your own law, look to it yourselves; I am not minded to be a judge of these matters. And he drove them from the judgment-seat. And they all laid hold on Sosthenes,[3] the ruler of the synagogue, and beat him before the judgment-seat.

And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila.

And they came to Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the Jews. And God wrought special miracles by the hands of Paul. Many also of them that had believed came, confessing, and declaring their deeds. And not a few of them that practised magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver.[4] So mightily grew the word of the Lord and prevailed.

## PAUL'S FIRST LETTER TO THE CORINTHIANS

*I Corinthians 1 to 15*

Paul, called to be an apostle of Jesus Christ through the will of God, unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours: Grace to you and peace from God our Father, and the Lord Jesus Christ.

I thank my God always concerning you, for the grace of God which was given you in Christ Jesus; that in everything ye were enriched in him, in all utterance and all knowledge; even as the testimony of Christ was confirmed in you. God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

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[1] "Judgment-seat" — see note 3 on page 413.

[2] "The law" = the law of Moses, which the Romans permitted the Jews to observe, but which they would not enforce.

[3] "Sosthenes" — he had become a convert under Paul's teaching, and possibly was employed by the latter as an amanuensis.

[4] "Fifty thousand pieces of silver" = about $8,800.

Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment. For it hath been signified unto me[1] concerning you, my brethren, that there are contentions among you. Now this I mean, that each one of you saith,[2] I am of Paul; and[3] I of Apollos;[4] and[3] I of Cephas;[5] and[3] I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?

For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not,[6] that he might bring to nought the things that are: that no flesh should glory before God. But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

## GOD'S WISDOM

And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.

We speak wisdom, however, among them that are fullgrown: yet a wisdom not of this world, nor of the rulers of this world, who are coming to nought: but we speak God's wisdom, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory:

Things which eye saw not, and ear heard not,
And which entered not into the heart of man,
Whatsoever things God prepared for them that
love him.

## FELLOW-WORKERS WITH GOD

What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. For we are God's fellow-workers: ye are God's husbandry, God's building. For other foundation can no man lay than that which is laid, which is Jesus Christ.

Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye.

Wherefore let no one glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body? But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary: and those parts of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness; whereas our comely parts have no need: but God tempered the body together, giving more abundant honor to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it. Now ye are the body of Christ, and severally members thereof. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of healings? do all speak with tongues? do all interpret? But desire earnestly the greater gifts. And moreover a most excellent way show I unto you.

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[1] "Signified unto me" = told to me.
[2] "Each one of you saith" = each one of you saith either.
[3] "And" = or.
[4] "Apollos" — one of the teachers of the Corinthian church.
[5] "Cephas" — the Jewish party which claimed to be followers of Peter.
[6] "And the things that are not" = and the things which are of no value.

## THE LAW OF BROTHERHOOD

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three; and the greatest of these is love.

## THE CONQUEST OF DEATH

Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand; for I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas;[7] then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain, and ye are yet in your sins. Then they also that are fallen asleep in Christ have perished. If we have only hoped in Christ in this life, we are of all men most pitiable.

But now hath Christ been raised from the dead, the first fruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death.

For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ.

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[7] "Cephas" = Peter.

EPHESUS
From a painting by Thomas Allom

# DIANA OF THE EPHESIANS

*Acts 19*

Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

And about that time there arose no small stir concerning the Way.[1] For a certain man named Demetrius, a silversmith, who made silver shrines of Diana,[2] brought no little business unto the craftsmen; whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods, that are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence whom all Asia and the world worshippeth.[3] And when they heard this they were filled with wrath, and cried out, saying, Great is Diana of the Ephesians. And the city was filled with the confusion: and they rushed with one accord into the theatre,[4] having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. And when Paul was minded to enter in unto the people, the disciples suffered him not. And certain also of the Asiarchs,[5] being his friends, sent unto him and besought him not to adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together. And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. But when they perceived that he was a Jew,[6] all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. And when the townclerk[7] had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not that the city of the Ephesians is temple-keeper of the great Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash. For ye have brought hither these men, who are neither robbers of temples nor blasphemers of our goddess. If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and there are proconsuls: let them accuse one another. But if ye seek anything about other matters, it shall be settled in the regular assembly. For indeed we are in danger[8] to be accused concerning this day's riot, there being no cause for it: and as touching it we shall not be able to give account of this concourse. And when he had thus spoken, he dismissed the assembly.

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[1] "The Way" = the Christian faith.

[2] "Silver shrines of Diana" — these small models of the temples of Diana and of the image of this goddess were used for private worship in the home or worn as charms. The Greek name for Diana was Artemis.

[3] "Whom all Asia and the world worshippeth" — this was not an empty boast. This temple had been built at the joint expense of many cities; it was accounted one of the wonders of the world because it surpassed all other heathen temples in wealth and magnificence.

[4] "Theatre" — the Greek theatres were large unroofed enclosures, with tiers of stone seats rising one above another; they were used for all great assemblies. Ruins at Ephesus show that the theatre there was a vast building.

[5] "Asiarchs" — the officers having charge of the festivals and public games in Asia.

[6] "He was a Jew" — and therefore they knew he would be opposed to all image worship.

And after the uproar ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed to go into Macedonia.

## PAUL'S SECOND LETTER TO THE CORINTHIANS

*II Corinthians 1 to 9*

PAUL, an apostle of Christ Jesus through the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints that are in the whole of Achaia: Grace to you and peace from God our Father and the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God.

### SO LIVE AS TO PLEASE JESUS

FOR our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal;[1] but the things which are not seen are eternal.

For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. Wherefore also we make it our aim, whether at home or absent,[2] to be well-pleasing unto him. For we must all be made manifest[3] before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.

For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.

### AMBASSADORS OF CHRIST

WE ARE ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him. And working together with him we entreat also that ye receive not the grace of God in vain (for he saith,

At an acceptable time I hearkened unto thee,
And in a day of salvation did I succor thee:

behold, now is the acceptable time; behold, now is the day of salvation): giving no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending ourselves as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left, by glory and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

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[7] "Townclerk" — this public officer was a magistrate of great authority, ranking next to the governor of the city.

[1] "Temporal" = temporary = lasting only for a time.

[2] "Whether at home or absent" = whether in the body or out of it.

[3] "We must all be made manifest" = we will all show exactly as we are.

[8] "In danger" — Rome watched very critically all events in cities which retained any of their old rights, and indiscretions of its citizens might cause a city to lose these rights.

Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.

### THE CHEERFUL GIVER

But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work.

## PAUL'S LETTER TO THE GALATIANS

*Galatians 1 to 6*

Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead), and all the brethren that are with me, unto the churches of Galatia: Grace to you and peace from God the Father, and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father: to whom be the glory for ever and ever. Amen.

### SONS OF GOD

For ye are all sons of God, through faith, in Christ Jesus. There can be neither Jew nor Greek,[1] there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus.

For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.

But I say, Walk by the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth [2] against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

If we live by the Spirit, by the Spirit let us also walk. Let us not become vainglorious, provoking one another, envying one another.

Bear ye one another's burdens, and so fulfill the law of Christ.

### SOWING AND REAPING

Be not deceived; God is not mocked; [3] for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world.

The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

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[1] "Greek" = Gentile.

[2] "Lusteth" = struggles.

[3] "God is not mocked" = God's arrangements cannot be set aside; by his law, all our actions bring their corresponding results.

# PAUL'S LETTER TO THE ROMANS

*Romans 1 to 15*

PAUL, a servant of Jesus Christ, to all that are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.[1] For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith.

For there is no respect[2] of persons with God. For as many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged by the law; in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ.

Now we know that what things soever the law saith, it speaketh to them that are under the law;[3] that every mouth may be stopped, and all the world may be brought under the judgment of God: because by the works of the law shall no flesh be justified in his sight; for through the law cometh the knowledge of sin.

But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption[4] that is in Christ Jesus.

## GOD'S LOVE FOR US

BEING therefore justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God. And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh stedfastness; and stedfastness, approvedness; and approvedness, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned: even so through one act of righteousness the free gift came unto all men to justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous.

## THE WAGES OF SIN

LET not sin therefore reign in your mortal body, that ye should obey the lusts thereof.

Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?

But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

## LIFE AND PEACE

THERE is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be. But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his.

For as many as are led by the Spirit of God, these are sons of God. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

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[1] "Greek" = Gentile. Jews and Gentiles was the Hebrew phrase for all mankind; the Greeks divided the race into Greeks and Barbarians.

[2] "No respect" = no undue partiality.

[3] "Law" = both the law of Moses and the law of conscience.

[4] "Redemption" = deliverance by the payment of a ransom.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward.

## THOSE THAT LOVE GOD

AND in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that to them that love God all things work together for good, even to them that are called according to his purpose.

## THROUGH HIM THAT LOVED US

HE THAT spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

## THE CHRISTIAN LIFE

I BESEECH you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, let him do it with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; communicating to the necessities of the saints,[5] given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly.[6] Be not

ST. PAUL
From a painting by Raphael

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[5] "Communicating to the necessities of the saints" = relieving the poverty and distress of the saints.

[6] "Set not your mind on high things, but condescend to the things that are lowly" = do not be so concerned with worldly advancement that you have no time or inclination to give to the humble duties of life.

wise in your own conceits. Render to no man evil for evil. Take thought for things honorable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

### LOVE ONE ANOTHER

OWE no man anything, save to love one another. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.

For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord of both the dead and the living. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God.

The kingdom of God is not eating and drinking,[7] but righteousness and peace and joy in the Holy Spirit.

### PLEASING OTHERS

Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying. For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me. For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ.

Now the God of peace be with you all. Amen.

## PAUL GOES TO JERUSALEM

*Acts 20 to 22*

AND Paul came into Greece. And when he had spent three months[1] there, and a plot was laid against him by the Jews as he was about to set sail for Syria, he determined to return through Macedonia. And we[2] sailed away from Philippi after the days of unleavened bread, and came unto them to Troas; where we tarried seven days.

### A SUNDAY IN TROAS

AND upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight. And there were many lights in the upper chamber where we were gathered together. And there sat in the window[3] a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third storey, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life is in him. And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed. And they brought the lad alive, and were not a little comforted.

But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go by land. And when he met us at Assos, we took him in, and came to Mitylene.

### PAUL ADDRESSES THE EPHESIAN ELDERS

AND from Miletus he sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said unto them,

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews; how I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit[4] unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God. And now I commend you to God, and to the word of his grace. I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

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[1] "Spent three months" — most of the time he was in Corinth; it was during this time that he wrote his letter to the Romans.

[2] "We" — this indicates that Luke had again joined Paul.

[3] "In the window" = on the window-sill; there was no glass in the window and it probably projected over the street or over the court.

[7] "The kingdom of God is not eating and drinking" = true religion does not consist of external observances.

And when he had thus spoken, he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

And when it came to pass that we were parted from them and had set sail, we came unto Patara: and having found a ship crossing over unto Phœnicia, we went aboard, and set sail, and landed at Tyre; for there the ship was to unlade her burden.

## PAUL REACHES JERUSALEM

And after [some] days we took up our baggage and went up to Jerusalem. And there went with us also certain of the disciples from Cæsarea, bringing with them one Mnason of Cyprus, an early disciple, with whom we should lodge.

And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles through his ministry.

## PAUL ARRESTED

[And Paul and the men who were with him went into the temple.] And the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him. And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. And as they were seeking to kill him, tidings came up to the chief captain of the band,[5] that all Jerusalem was in confusion. And forthwith he took soldiers and centurions,[6] and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the crowd; for the multitude of the people followed after, crying out, Away with him.

And as Paul was about to be brought into the castle, he saith unto the chief captain,

## PAUL SPEAKS TO THE CROWD

I beseech thee, give me leave to speak unto the people. And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language [telling them the story of his conversion and how he had been sent to tell the story of Christ and his resurrection to the Gentiles].

And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and threw off their garments, and cast dust into the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him. And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? And when the centurion heard it, he went to the chief captain and told him, saying, What art thou about to do? for this man is a Roman. And the chief captain came and said unto him, Tell me, art thou a Roman? And he said, Yea. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born. They then that were about to examine him straightway departed from him: and the chief captain also was afraid when he knew that he was a Roman, and because he had bound him.

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[4] "Bound in the spirit" = urged on by a powerful influence from within myself.

[5] "Tidings came up to the chief captain of the band." The Roman garrison was quartered in the Tower of Antonia, which overlooked the temple and communicated with it by flights of steps. At this time the garrison was a cohort of a thousand men, and the chief captain, or tribune, was Claudias Lysias.

[6] "Centurions" — each centurion commanded a hundred men.

But on the morrow, desiring to know the certainty wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down and set him before them.

## PAUL'S LIFE IN DANGER

*Acts 23 and 24*

And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth.[1] Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? And Paul said, I knew not, brethren, that he was high priest: for it is written, Thou shalt not speak evil of a ruler of thy people. And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them and bring him into the castle.

And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.

### THE PLOT

And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty that made this conspiracy. And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul. But Paul's sister's son heard of their lying in wait, and he came and entered into the castle and told Paul. And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain; for he hath something to tell him. So he took him, and brought him to the chief captain. And the chief captain took him by the hand, and going aside asked him privately, What is it that thou hast to tell me? And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him. Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, who have bound themselves under a curse, neither to eat nor to drink till they have slain him. So the chief captain let the young man go, charging him, Tell no man that thou hast signified[2] these things to me. And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night:[3] and he bade them provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor. And he wrote a letter after this form:

Claudius Lysias unto the most excellent governor Felix, greeting. This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers and rescued him, having learned that he was a Roman. And desiring to know the cause wherefore they accused him, I brought him down unto their council: whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was shown to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.

### PAUL SENT TO CÆSAREA

So the soldiers, as it was commanded them, took Paul and brought him by night to Antipatris. But on the morrow they left the horsemen to go with him, and returned to the castle: and they, when they came to Cæsarea and delivered the letter to the governor, presented Paul also before him. And when he had read it, he asked of what province he was; and when he understood that he was of Cilicia, I will hear thee fully, said he, when thine accusers also are come: and he commanded him to be kept in Herod's palace.

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[1] "Smite him on the mouth" — an Eastern mode of silencing a speaker, and intimating that what he said was false and insulting.

[2] "Signified" = given notice of.

[3] "Third hour of the night" = nine o'clock in the evening.

And after five days the high priest Ananias came down with certain elders, and with an orator,[4] one Tertullus; and they informed the governor against Paul. And when he was called, Tertullus began to accuse him, saying,

We have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world,[5] and a ringleader of the sect of the Nazarenes[6] who moreover assayed to profane the temple.[7] And the Jews also joined in the charge, affirming that these things were so.

And when the governor had beckoned unto him to speak, Paul answered,

### PAUL'S DEFENCE

Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my defence: seeing that thou canst take knowledge[8] that it is not more than twelve days since I went up to worship at Jerusalem: and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. But this I confess unto thee, that after the Way[9] which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets; having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. Herein I also exercise myself to have a conscience void of offence toward God and men always.

But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter. And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

### A MORE CONVENIENT TIME

But after certain days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus.

And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him. But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favor with the Jews, Felix left Paul in bonds.

## PAUL'S TRIAL BEFORE FESTUS AND AGRIPPA

*Acts 25 and 26*

Festus therefore, having come into the province, after three days went up to Jerusalem from Cæsarea. And the chief priests and the principal men of the Jews informed him against Paul; and they besought him, asking a favor against him, that he would send for him to Jerusalem; laying a plot to kill him on the way. Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was about to depart thither shortly. Let them therefore, saith he, that are of power among you go down with me, and if there is anything amiss in the man, let them accuse him.

And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgment-seat, and commanded Paul to be brought. And when he was come, the Jews that had come down from Jerusalem stood round about him, bringing against him many and grievous charges which they could not prove; while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all. But Festus, desiring to gain favor with the Jews, answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? But Paul said, I am standing before Cæsar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die; but if none of those things is true whereof these accuse me, no man can give me up unto them. I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.

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[4] "An orator" = an advocate in the courts of law. Tertullus was probably a young Roman advocate gaining experience in his chosen profession by practising in the provincial courts.

[5] "Throughout the world" = throughout the Roman empire.

[6] "Nazarenes" — the name which the Jews gave the followers of Christ.

[7] "The Temple" — the Romans had agreed to keep the temple sacred.

[8] "Canst take knowledge" = easily find out.

[9] "The Way" = the Christian faith.

Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, and saluted Festus. And as they tarried there many days, Festus laid Paul's case before the king. And Agrippa said unto Festus, I also could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.

So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing with the chief captains and the principal men of the city, at the command of Festus Paul was brought in. And Festus saith, King Agrippa, and all men who are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me both at Jerusalem and here, crying that he ought not to live any longer. But I found that he had committed nothing worthy of death: and as he himself appealed to the emperor I determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write. For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

## PAUL'S DEFENCE

And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:

I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews. My manner of life then from my youth up, which was from the beginning among mine own nation and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, that after the straitest sect of our religion I lived a Pharisee. And now I stand here to be judged for the hope of the promise made of God unto our fathers. I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad.[1] And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

## ALMOST PERSUADED

And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning is turning thee mad. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

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[1] "Kick against the goad." The figure of speech refers to animals who kick when pricked with the goad. Neither Paul nor the animals accomplished anything by the opposition except to injure themselves.

And the king rose up, and the governor, and Bernice, and they that sat with them: and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

# PAUL SENT TO ROME

*Acts 27 and 28*

And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. And embarking in a ship of Adramyttium we put to sea. And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and refresh himself. And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary. And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein. And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not further suffering us, we sailed under the lee of Crete, over against Salmone; and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.

## A STORMY VOYAGE

And when much time was spent, and the voyage was now dangerous, because the Fast[1] was now already gone by, Paul admonished them, and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul. And when the south wind blew softly, they weighed anchor and sailed along Crete, close in shore. But after no long time there beat down from it a tempestuous wind. And when the ship was caught, and could not face the wind, we gave way to it, and were driven. And as we labored exceedingly with the storm, the next day they began to throw the freight overboard; and the third day they cast out with their own hands the tackling of the ship. And when neither sun nor stars[2] shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away. And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. And now I exhort you to be of good cheer; for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. But we must be cast upon a certain island.

## THE SHIPWRECK

But when the fourteenth night was come, as we were driven to and fro in the sea of Adria, about midnight the sailors surmised that they were drawing near to some country. And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day.

And we were in all in the ship two hundred threescore and sixteen souls. And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they who could swim should cast themselves overboard, and get first to the land; and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

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[1] "The Fast" = the Jewish Fast Day of Atonement. This occurred about the beginning of October, which was regarded as too late in the season to begin a long voyage.

[2] "Neither sun nor stars" — these were the only guides ancient mariners had when out of sight of land.

### KINDNESS FROM STRANGERS

And when we were escaped, then we knew that the island was called Melita. And the barbarians[3] showed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold. But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand. And when the barbarians saw the venomous creature hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live. Howbeit he shook off the creature into the fire, and took no harm. But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

### PAUL ARRIVES IN ITALY

And after three months we set sail in a ship of Alexandria which had wintered in the island, whose sign was The Twin Brothers.[4] And touching at Syracuse, we tarried there three days, and so we came to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius[5] and The Three Taverns;[6] whom when Paul saw, he thanked God, and took courage.

And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

And he abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

## PAUL'S LETTER TO THE PHILIPPIANS

*Philippians 1 to 4*

Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God upon all my remembrance of you, always in every supplication[1] of mine on behalf of you all making my supplication with joy, for your fellowship[2] in furtherance of the gospel from the first day until now; being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ.

### CHRIST, THE PATTERN OF HUMILITY

Have this mind[3a] in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

### WORTHWHILE TO BE A CHRISTIAN

If any other man thinketh to have confidence in the flesh, I yet more.[4a] Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith.

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[3] "Barbarians" — the Greeks, and afterward the Romans, called all nations but their own barbarians; they used the word in reference to the difference in language rather than of civilization.

[1] "Supplication" = prayer.

[2] "Fellowship" = co-operation.

[3a] "This mind" = the same lowly self-denying thoughts and desires for the good of others.

[4] "The Twin Brothers" = Castor and Pollux, the favorite gods of seamen. The boat had images of them on its prow.

[5] "The Market of Appius" — about thirty-three miles from Rome.

[6] "The Three Taverns" = a group of stores or inns about twenty-three miles from Rome.

[4a] "If any other man thinketh to have confidence in the flesh, I yet more" = no matter how much any other man may be sure he is all right with God because he has complied with all the church laws and is leading a moral life, I was even more sure of myself before I knew Christ.

Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling [5] of God in Christ Jesus.

For our citizenship is in heaven; [6] whence also we wait for a Saviour,[7] the Lord Jesus Christ: who shall fashion anew the body of our humiliation,[8] that it may be conformed to the body of his glory,[9] according to the working whereby he is able even to subject all things unto himself.

### THE PEACE OF GOD

Rejoice in the Lord always: again I will say, Rejoice. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. And my God shall supply every need of yours according to his riches in glory in Christ Jesus. Now unto our God and Father be the glory for ever and ever. Amen.

The grace of the Lord Jesus Christ be with your spirit.

## PAUL'S LETTER TO THE EPHESIANS

*Ephesians 1 to 6*

Paul, an apostle of Christ Jesus through the will of God, to the saints that are at Ephesus, and the faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ.

### GOD'S GIFT

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace. For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory.

### PAUL'S DESIRE FOR THE EPHESIANS

I bow my knees unto the Father, from whom every family [1] in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God.

### BE WORTHY

I therefore, the prisoner in the Lord,[2] beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.

Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another. Be ye angry, and sin not: [3] let not the sun go down upon your wrath: neither give place [4] to the devil. Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption.[5] Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.

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[5] "The high calling" = my calling from above.

[6] "Our citizenship is in heaven" = the country of which we are citizens is not Judea, Macedonia, Rome, or some other earthly state, but Heaven, and we should not for one moment forget our duties and rights as citizens of that land.

[7] "Whence also we wait for a Saviour" = from where the Saviour will return on his second coming.

[8] "The body of our humiliation" = our earthly or mortal body.

[9] "The body of his glory" = the body which does not die = immortality.

[1] "Family" = fatherhood.

[2] "Prisoner in the Lord" = prisoner in the cause of the Lord.

[3] "Be ye angry, and sin not" = restrain your just indignation.

[4] "Place" = space.

### RELATIONS WITH OTHERS

Children, obey your parents in the Lord: for this is right. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the way of eyeservice, as menpleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord, and not unto men: knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free. And, ye masters, do the same things unto them, and forbear threatening: knowing that he who is both their Master and yours is in heaven, and there is no respect[6] of persons with him.

### THE ARMOR OF GOD

Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor[7] of God, that ye may be able to stand against the wiles of the devil. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints.

Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ with a love incorruptible.

## PAUL'S LETTER TO PHILEMON

*Philemon*

Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved and fellow-worker, and to Apphia our sister, and to Archippus our fellow-soldier, and to the church in thy house: Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God always, making mention of thee in my prayers, hearing of thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints; that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ. For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.

Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting, yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus: I beseech thee for my child, whom I have begotten in my bonds, Onesimus, who once was unprofitable to thee, but now is profitable to thee and to me: whom I have sent back to thee in his own person, that is, my very heart: whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel: but without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will. For perhaps he was therefore parted from thee for a season, that thou shouldest have him for ever; no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord. If then thou countest me a partner, receive him as myself. But if he hath wronged thee at all, or oweth thee aught, put that to mine account; I Paul write it with mine own hand, I will repay it: that I say not unto thee that thou owest to me even thine own self besides. Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ.

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[5] "In whom ye were sealed unto the day of redemption" = whose seal was placed on you, and is not to be broken until the day when you appear before God the Father, redeemed through God the son.

[6] "Respect" = partiality.

[7] "The whole armor" = both the defensive and offensive armor.

Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say. But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.

Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; and so do Mark, Aristarchus, Demas, Luke, my fellow-workers.

The grace of our Lord Jesus Christ be with your spirit. Amen.

# A LETTER FROM JAMES

*James 1-5*

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion,[1] greeting.

COUNT it all joy, my brethren, when ye fall into manifold temptations;[2] knowing that the proving of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing.

But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a doubleminded[3] man, unstable in all his ways.

But let the brother of low degree glory in his high estate: and the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings.

## THE CROWN OF LIFE

BLESSED is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil,[4] and he himself tempteth no man: each man is tempted, when he is drawn away by his own lust, and enticed. Be not deceived, my beloved brethren. Every good gift and every perfect gift is from above, coming down from the Father of lights,[5] with whom can be no variation, neither shadow that is cast by turning. Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

## DOERS, NOT HEARERS

YE KNOW this, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.

## NO FAVORITISM

MY BRETHREN, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your synagogue[6] a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; do ye not make distinctions among yourselves, and become judges with evil thoughts? Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him? For judgment is without mercy to him that hath showed no mercy: mercy glorieth against judgment.

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[1] "Dispersion" = scattered over the Roman empire.

[2] "Manifold temptations" = many trials.

[3] "A doubleminded man" = a man of two minds = one who does not know his own mind.

[4] "God cannot be tempted with evil" = God cannot be influenced by evil, and no evil can proceed from him.

[5] "Father of lights" — this is an allusion to the sun, moon and planets with their eclipses and other changes, in contrast with which Jehovah is unchanging.

[6] "Synagogue" — for a while Christian Hebrews used the old names to which they were accustomed.

## DOING GOD'S WORK

WHAT doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from thy works, and I by my works will show thee my faith. Thou believest that God is one; thou doest well; the demons also believe, and shudder. But wilt thou know, O vain man, that faith apart from works is barren? Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God. Ye see that by works a man is justified, and not only by faith.

## UNTRAINED AND TRAINED TONGUES

BE NOT many of you teachers, my brethren, knowing that we shall receive heavier judgment. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Now if we put the horses' bridles into their mouths that they may obey us, we turn about their whole body also. Behold, the ships also, though they are so great and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire! And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind: but the tongue can no man tame; it is a restless evil, it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God: out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter? can a fig-tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet. Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace.

## SUBJECT TO GOD

BE SUBJECT unto God; but resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you.

Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law; but if thou judgest the law, thou art not a doer of the law, but a judge. One only is the lawgiver and judge, even he who is able to save and to destroy: but who art thou that judgest thy neighbor?

## TO-MORROW IS NOT OURS

COME now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall both live, and do this or that. But now ye glory in your vauntings: all such glorying is evil. To him therefore that knoweth to do good, and doeth it not, to him it is sin.

Behold, we call them blessed that endureth:[7] ye have heard of the patience of Job, and have seen the end of the Lord,[8] how that the Lord is full of pity, and merciful.

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[7] "That endured" = that bravely bore their troubles.

[8] "Have seen the end of the Lord" = have seen the happy end to which the Lord brought them.

## SWEAR NOT

But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment.

## PRAY AND PRAISE

Is any among you suffering? let him pray. Is any cheerful? let him sing praise. Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.

Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working.

# PAUL'S LETTERS TO HIS FRIEND TIMOTHY

*I and II Timothy*

Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope; unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that are minded to be rich[1] fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.

Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate.[2]

O Timothy, guard that which is committed unto thee. Be not ashamed of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel[3] according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and immortality to light through the gospel.[4] For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.

Thou therefore, my child, be strengthened in the grace that is in Christ Jesus. Suffer hardship with me, as a good soldier of Christ Jesus. Faithful is the saying: For if we died with him, we shall also live with him: if we endure, we shall also reign with him: if we shall deny him, he also will deny us: if we are faithless, he abideth faithful; for he cannot deny himself.

Of these things put them in remembrance, charging them in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear. Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. But flee youthful lusts, and follow after righteousness, faith, love, peace with them that call on the Lord out of a pure heart.

Abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.

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[1] "Are minded to be rich" = make the gaining of wealth the greatest ambition of their lives.

[2] "To communicate" = to share.

[3] "Suffer hardship with the gospel" = take thy share in the sufferings incurred through the publication of the glad tidings.

[4] "Brought life and immortality to light through the gospel" = threw light on life and immortality by his teachings, his life, and his death.

I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching.

I am already being offered,[5] and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown[6] of righteousness, which the Lord, the righteous judge,[6] shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

The Lord be with thy spirit. Grace be with you.

# A LETTER TO THE HEBREWS

*Hebrews 1 to 13*

God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence[1] of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high.

For not unto angels did he subject the world to come, whereof we speak. But one hath somewhere testified, saying,[2]

> What is man, that thou art mindful of him?
> Or the son of man, that thou visitest him?
> Thou madest him a little lower than the angels;
> Thou crownedst him with glory and honor,
> And didst set him over the works of thy hands:
> Thou didst put all things in subjection under his feet.

Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil. Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

## THE PRIESTLY OFFICE OF THE MESSIAH

Having then a great high priest, who hath passed through the heavens,[3] Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

And they indeed have been made priests many in number,[4] because that by death they are hindered from continuing: but he, because he abideth for ever, hath his priesthood unchangeable. Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.

So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

It is impossible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith,

> Sacrifice and offering thou wouldest not,
> But a body didst thou prepare for me;
> In whole burnt offerings and sacrifices for sin thou hadst no pleasure:
> Then said I, Lo, I am come
> (In the roll of the book it is written of me)
> To do thy will, O God.

By which will we have been sanctified through the offering of the body of Jesus Christ once for all.

Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having a great priest over the house of

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[5] "Being offered" = being sacrificed.

[1] "Effulgence" = radiance.

[2] See Psalm 8 on page 285.

[3] "Who hath passed through the heavens" — as the Hebrew high priest passed through the Holy of Holies.

[6] "Crown * * * judge" — the allusion is to the crowns of laurel which the judge bestowed on the winners in the games.

[4] "And they indeed have been made priests many in number" = and there have been great numbers of priests.

God; let us draw near with a true heart in fullness of faith, having our hearts sprinkled[5] from an evil conscience: and having our body washed[5] with pure water.

## FAITH DEFINED

Now faith is assurance of things hoped for, a conviction of things not seen. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him. By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose builder and maker is God.

By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son.

By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection:[6] and others were tortured, not accepting their deliverance; that they might obtain a better resurrection[7] and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth.

## OUR AIM

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience[8] the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. For consider him that hath endured such gainsaying of sinners against himself, that ye wax not weary, fainting in your souls. Ye have not yet resisted unto blood, striving against sin: and ye have forgotten the exhortation which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reproved of him;
For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.

It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not? All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness.

Follow after peace with all men, and the sanctification without which no man shall see the Lord.

Let love of the brethren continue. Forget not to show love unto strangers: for thereby some have entertained angels unawares. Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say,

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[5] "Our hearts sprinkled * * * our body washed" — the sprinkling with blood and the washing with water under the Jewish law was symbolic of the cleansing from sin by the Messiah.

[6] "Resurrection" — the reference is to the children raised from the dead by Elijah and Elisha; but this was only a temporary resurrection, as the body again died.

[7] "Better resurrection" = the freeing of the soul from the body and its entering the life eternal.

[8] "Patience" = stedfastness.

The Lord is my helper; I will not fear:
What shall man do unto me?

Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue[9] of their life, imitate their faith. Jesus Christ is the same yesterday and to-day, yea and for ever.

# LETTERS FROM PETER

*I Peter 1 to 4; II Peter 1 and 2*

Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion[1] in Pontus, Galatia, Cappadocia, Asia, and Bithynia: Grace to you and peace be multiplied.

Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation.

Like as he who called you is holy, be ye yourselves also holy in all manner of living.

Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation.

Honor all men. Love the brotherhood. Fear God. Honor the king.

This is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed. For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.

Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing.

Above all things [be] fervent in your love among yourselves; for love covereth a multitude of sins.

And I think it right, as long as I am in this tabernacle,[2] to stir you up by putting you in re-

ST. PETER
By Fra Bartolommeo

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[9] "Issue" = end.
[2] "Tabernacle" = earthly body.
[1] "Dispersion" = scattering.

membrance; knowing that the putting off of my tabernacle[3] cometh swiftly, even as our Lord Jesus Christ signified unto me.

### THE DAY OF THE LORD

But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day.[4] The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and for ever. Amen.

## A LETTER FROM JOHN

*I John 1 to 5*

That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ.

### GOD'S MESSAGE TO US

And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in the darkness,[1] we lie, and do not the truth: but if we walk in the light,[2] as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

### THE DIVINE MODEL

My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world. And hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepeth[3] his word, in him verily hath the love of God been perfected. Hereby we know that we are in him: he that saith he abideth in him ought himself also to walk even as he walked.

He that saith he is in the light and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and there is no occasion of stumbling in him.

I write unto you, my little children, because your sins are forgiven you for his name's sake. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and all the lust of the eyes[4] and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

### GOD LOVES US

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure. Every one that doeth sin doeth also lawlessness; and sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him.

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[3] "The putting off of my tabernacle" = my death.
[4] "Thousand years as one day" — see Psalm 90 on page 292.
[1] "Walk in darkness" = live in ignorance, error, or sin.
[2] "Walk in the light" = aim at likeness to God in truth, holiness, and love

[3] "Keepeth" = obeys.
[4] "Lust of the flesh and the lust of the eyes" — such as vanity, pride, selfishness, desire for gain.

Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that we should love one another.

Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue; but in deed and truth.

### LOVE ONE ANOTHER

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another.

For he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.

# THE REVELATION TO ST. JOHN THE DIVINE

*Revelation 1 to 22*

The Revelation of Jesus Christ, which God gave him to show unto his servants, even the things which must shortly come to pass: and he sent and signified it by his angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus Christ, even of all the things that he saw.

John to the seven churches that are in Asia: Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne; and from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen. Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

I am the Alpha and the Omega,[1] saith the Lord God, who is and who was and who is to come, the Almighty.

### A VISION OF CHRIST IN HIS GLORY

I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet saying, What thou seest, write in a book and send it to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks; and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.[2] And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades. Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter.

### LETTERS TO SEVEN CHURCHES OF ASIA

To the angel of the church in Ephesus write: These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks: I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false; and thou hast patience and didst bear for my name's sake, and hast not grown weary. But I have this against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

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[1] "Alpha and Omega" = the beginning and ending. These were the first and last letters of the Greek alphabet.

[2] "A golden girdle" — was a symbol of princely power.

And to the angel of the church in Smyrna write:

These things saith the first and the last, who was dead, and lived again: I know thy tribulation, and thy poverty (but thou art rich). Fear not the things which thou art about to suffer. Be thou faithful unto death, and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.[3]

And to the angel of the church in Pergamum write:

These things saith he that hath the sharp two-edged sword: I know where thou dwellest, even where Satan's throne is; and thou holdest fast my name, and didst not deny my faith.

He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna,[4] and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

And to the angel of the church in Thyatira write:

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: I know thy works, and thy love and faith and ministry and patience,[5] and that thy last works are more than the first. And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron.[6] And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith to the churches.

And to the angel of the church in Sardis write:

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works. Be thou watchful, and establish the things that remain, which were ready to die: for I have found no works of thine perfected[7] before my God. Remember therefore how thou hast received and didst hear; and keep it, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few names in Sardis that did not defile their garments: and they shall walk with me in white; for they are worthy. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith to the churches.

And to the angel of the church in Philadelphia write:

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and none shall shut, and that shutteth and none openeth: I know thy works (behold, I have set before thee a door opened,[8] which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. Because thou didst keep the word of my patience,[9] I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth. I come quickly: hold fast that which thou hast, that no one take thy crown. He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches.

And to the angel of the church in Laodicea write:

These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself; and eyesalve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

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[3] "The second death" = the eternal death of the unbeliever.

[4] "Hidden manna" = the bread of God. This is a reference to the manna which was hidden in the ark (see page 110).

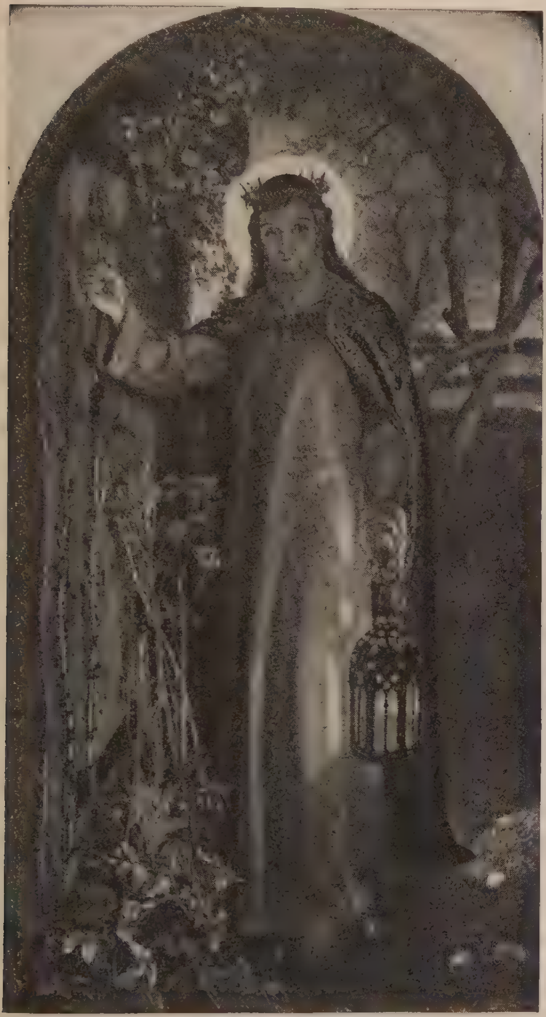
[5] "Patience" = stedfastness.

[6] "Rod of iron" = rod of strength = firmness.

[7] "No works of thine perfected" — they had made a beginning but had not progressed.

[8] "A door opened" = opportunities.

[9] "Word of my patience" = the gospel.



THE LIGHT OF THE WORLD
From a painting by Holman Hunt

"Behold I stand at the door and knock."

"On the left-hand side of the picture is seen this door of the human soul. It is fast barred; its bars and nails are rusty; it is knitted and bound to its stanchions by creeping tendrils of ivy, showing that it has never been opened. A bat hovers about it; its threshold is overgrown with brambles, nettles, and fruitless corn,—the wild grass, 'whereof the mower filleth not his hand, nor he that bindeth the sheaves his bosom.' Christ approaches it in the night-time,—Christ, in his everlasting offices, of Prophet, Priest, and King. He wears the white robe, representing the power of the Spirit upon Him; the jeweled robe and breast-plate, representing the sacerdotal investiture; the rayed crown of gold, inwoven with the crown of thorns; not dead thorns, but now bearing soft leaves, for the healing of the nations."—Ruskin, "Arrows of the Chase."

## THE HEAVENLY TEMPLE

AFTER these things I saw, and behold, a door opened in heaven, and the first voice that I heard, a voice as of a trumpet speaking with me, one saying, Come up hither, and I will show thee the things which must come to pass hereafter. Straightway I was in the Spirit: and behold, there was a throne set in heaven, and one sitting upon the throne; and he that sat was to look upon like a jasper stone and a sardius: and there was a rainbow round about the throne, like an emerald to look upon. And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. And out of the throne proceed lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God; and before the throne, as it were a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. And the four living creatures, having each one of them six wings, are full of eyes round about and within; and they have no rest day and night, saying,

Holy, holy, holy, is the Lord God, the Almighty,
  who was and who is and who is to come.

And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven [10] horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth. And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice,

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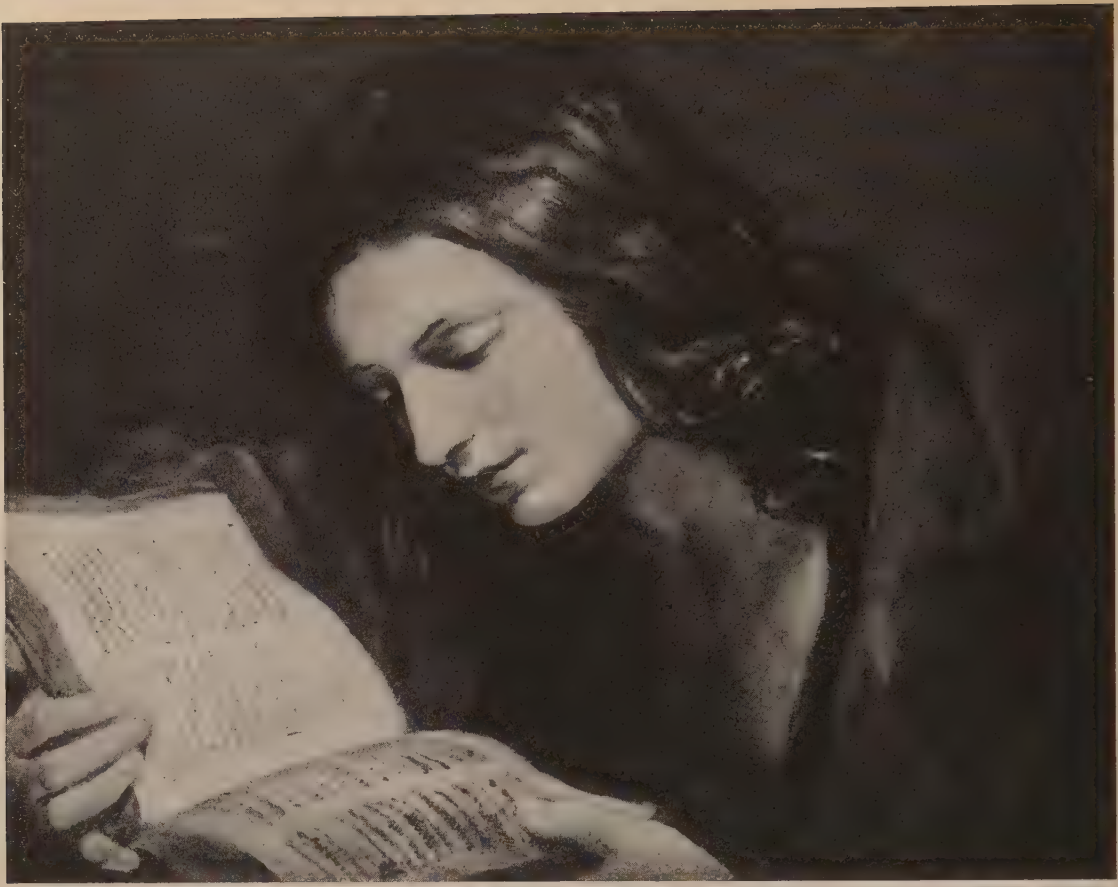
[10] "Seven" — in Scripture "seven" is used to indicate completeness.



ST. JOHN THE EVANGELIST
From a painting by Guido Reni

Worthy is the Lamb that hath been slain to receive
the power, and riches, and wisdom, and might,
and honor, and glory, and blessing.

And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying,

Unto him that sitteth on the throne, and unto the
Lamb, be the blessing, and the honor, and the
glory, and the dominion, for ever and ever.

## THE GLORIFIED SUFFERERS FOR CHRIST

After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying,

Salvation unto our God who sitteth on the throne,
and unto the Lamb.

And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying,

Amen: Blessing, and glory, and wisdom, and
thanksgiving, and honor, and power, and might,
be unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

## THE LAMB AND HIS FOLLOWERS

And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping with their harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth. And in their mouth was found no lie: they are without blemish.

And I saw another angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters.

And another angel followed saying with a great voice, Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.

And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

And I saw, and behold, a white cloud; and on the cloud I saw one sitting like unto a son of man,[11] having on his head a golden crown, and in his hand a sharp sickle. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ripe. And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

## THE FINAL JUDGMENT

And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works.

## JERUSALEM THE GOLDEN

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son.

And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the gates thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the glory and the honor of the nations into it: and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life.

And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the

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[11] "A son of man" = a human being.

"AND THE SEA GAVE UP THE DEAD WHICH ARE IN IT"
From a painting by Lord Leighton

leaves of the tree were for the healing of the nations. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.

## THE END OF THE VISION

And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to show unto his servants the things which must shortly come to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel that showed me these things. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book: worship God.

And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand. Behold, I come quickly; and my reward is with me, to render to each man according as his work is. I am the Alpha and the Omega, the first and the last, the beginning and the end.

Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city.

I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.

And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

He who testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.

The grace of the Lord Jesus be with the saints. Amen.

# HOME SERVICES

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# MOTHER'S GOOD-NIGHT TALKS

By Maud Junkin Baldwin

## FIRST EVENING

In the beginning God created the heavens and the earth. Genesis 1:1.

In the beginning! Strange as it may seem to us there was once a beginning of things; a beginning of all the great and small things, of all the bright and beautiful things. Before that time, so long, long ago, there was no light nor darkness; no sky nor land; no sun, nor moon, nor stars; no fishes, nor birds, nor mammals; no day-time in which children could play and no night-time in which they could sleep. Indeed there were no children to play or to sleep; neither were there any fathers or mothers to love or to care for them. However, at that time, in the beginning, there was a great and good Person, some One who was very powerful and very loving. We have named Him God. It must have been very lonely for Him for there was no one for Him to love and no one for whom He could use His power to serve. Finally there came a time, we do not know when, that God decided to use His power to make for Himself companions and friends whom He could love and serve and who would love and serve Him and each other. Then it was that He thought of fathers and mothers and children. But of course He could not have fathers and mothers and children until He had a place in which they could live and grow and work and play.

So one great day, a wonderful day, God spoke and said, "Let there be light," and gradually there was light and darkness, day and night. And God continued to speak until there was a sky, and dry land and seas and rivers. Then there came the sun and moon and stars; the fishes, the birds, and the mammals; the grains and flowers and trees and fruits. Finally after a long time the whole marvelously beautiful and magnificent world was ready with all its glories of day and night, land and sea, and all its provision for shelter, food, and clothing, for the people of whom God had thought so long before. Then came the greatest day, the day when God made human beings, beings who could think with Him, and love like Him, and work with Him; beings so like Himself that He could call them His children and His companions and His friends. These human beings were fathers and mothers and children, and God loved them then and He loves them now; and God cared for them then and He cares for them now. And all the fathers and mothers and children who loved Him and worked with Him then in making the world more beautiful and in helping each other to be good were happy then; and all the fathers and mothers and children who love Him to-day and work with Him to-day in making the world more beautiful and in helping each other to be good are happy to-day.

Prayer: Great, loving, powerful God, we thank Thee for our beautiful world and for our fathers and mothers and brothers and sisters. Show us how to love Thee and to help Thee make the world more beautiful, and show us how to love and to help each other to be good. Amen.

Song: "God's Work," page 516.

## SECOND EVENING

O Jehovah, Thou art our Father. Isaiah 64:8

God is not only the Creator or Maker of all things, but He is the Father of all human beings. A good father loves his children. He cares for them; he provides for all their needs; he watches over them and guides them. He works with them and plays with them. He is glad when they are happy and he is sad when they are unhappy. This is the kind of father God is to all of us. The difference between our earthly fathers whom we can see and the Heavenly Father whom we cannot see, is that the Heavenly Father is more loving, more kind, more faithful, more comforting, and more helpful, than even the best earthly father. All good earthly fathers are merely imitators of the great Heavenly Father, and the better they are, the more like Him they are.

The fathers we can see and touch earn the money which buys the homes we live in, the food we eat, and the clothing we wear. But the money they earn could not buy a home if God had not made the clay for bricks, the trees for wood, the iron for braces. The money could not buy food if God had not caused the wheat and corn and potatoes and sugar and apples and oranges to grow. The money could not buy clothing if God had not made the cotton plant, the flax plant, the silk-worm, and the sheep with its warm woolly coat. The money could not buy toys and playthings if God had not made all the things of which toys are made.

And there are other things besides these necessities of life which we enjoy that we never could have except for the love of God the Father who provides them. There are the birds and flowers, the rain and the snow, the sunshine and the starlight, the kittens and the puppies and the bunnies. And there are still other things which we enjoy very, very much, indeed more than all those already named. These most precious things are the love and companionship and service of fathers and mothers and brothers and sisters and friends. These, too, come from God the Father who thought of each one of us and all our needs when He made the wonderful world, and who thinks of us and loves us day by day. Every good gift comes from God the Father; every joy comes from Him; and every sorrow is shared by Him. He is indeed "Our Father."

PRAYER: Dear Father in Heaven, we thank You for every good gift. Amen.

SONG: "God's Care of All Things," page 497.

## THIRD EVENING

God so loved the world that He gave His only begotten Son. John 3:16

Last night we talked of the gifts of the Heavenly Father to all His children. It seems as though these gifts of life and a beautiful world to live in, and homes and friends, with food and clothing, should have taught all God's children to love and obey Him, and to love and help each other. But some of His children grew to think they knew more than He did about how to live happily together. So they disobeyed His commands, given in love, and came to grief. Sickness came and sorrow and suffering, and ever since that time these terrible things have been with us.

But God saw all the trouble and He longed to help His children, so from time to time through the long years He sent teachers and preachers to tell them how to use His wonderful gifts to bring to themselves love and peace and joy. But they did not hear with understanding ears and they did not heed the messengers. So God the Father planned another way to help them. He loved them so much He could not give up trying to help them. So He decided to send a Wonderful One, a Mighty Prince of Peace, a Helper, a Friend, a Saviour, to show them how to live together in peace and goodwill. And this messenger was to be just like Himself, His own Son. And this is how the Son of God came to help us all:

There was a man named Joseph who loved his wife Mary very much. One day Joseph had a dream and in the dream an angel told him that his wife Mary would have a son, and the angel said, "Thou shalt call His name Jesus, for it is He that shall save His people from their sin." When Joseph talked with Mary about it, he discovered that some time before an angel had appeared to her and said, "Thou shalt have a son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High, and of His kingdom there shall be no end." So Joseph and Mary began waiting for the coming Jesus, He who was to save His people from their sin and show them how to live as God meant them to live.

Some time after this Joseph and Mary made a journey to Bethlehem to pay their taxes to the king. Many other people were traveling to the same place for the same reason. Joseph and Mary had to travel slowly for Mary was not strong. When they arrived at the inn there was no room for them. Joseph was troubled for he knew he must find a place where Mary could rest. Finally he took her to the cave or stable where the cattle were kept. There he made a bed of straw for her and tenderly helped her to bed. The darkness came and the stars shone out in their glory, and there that night the promised baby who was to be the Wonderful One came to earth as Mary's little son.

Mary knew He was the gift of God to all God's children, that He was to grow up and show all the people of the world how to live as God's children should live. She held Him lovingly and dressed Him in soft loose garments and then laid Him in a manger which she had arranged as a bed for Him. And she called His name Jesus for He was to be the Saviour of His people, the One who would love them and help them.

PRAYER: Dear Heavenly Father, we thank Thee for all Thy good gifts to us, but we thank Thee most of all for Jesus, who came to love us and help us live as Thy children should live. Help us to do as He did and so truly love and worship Thee, and serve each other. Amen.

SONG: "Holy Night! Peaceful Night," page 500.

## FOURTH EVENING

Jehovah hath done great things for us,
Whereof we are glad.
Psalm 126:3

A LONG time ago there lived a man named Noah. He obeyed God and was kind and good to his wife and his sons and daughters, and to all the mammals and birds he knew.

One day God told Noah that a great storm was coming and there would be rain and rain and rain. God told him to make a large boat called an ark. It was to be high and long and wide, with space enough for Noah and his family and for many mammals and birds. God said He would take care of them if Noah would do as God told him. So Noah went to work on the boat. He and his sons cut down tall trees. Then they put them together as God had told them and made the ark. Next they put into the ark all the things they would need during the great storm. There was food and clothing and bedding. After a while everything was ready. They knew the storm was coming, but they were not afraid—God had told them how to get ready for it and they had obeyed. And God had said He would be with them.

Finally the storm came, and it did rain and rain and rain. But Noah and his family and the mammals and birds were in the ark and they were safe. There were Noah's tall sons and his beautiful daughters, and there were their little boys and girls, and there were dogs and kittens, and rabbits and squirrels. There were horses and cows and elephants. And there were robins and larks and bluebirds. All of them, men, women, children, mammals, and birds were safe. God loved them and cared for them.

PRAYER: Dear Heavenly Father, we thank Thee for the care Thou canst give us in every storm. Amen.

SONG: "Jesus Saviour, Pilot Me," page 498.

# FIFTH EVENING

Be ye kind one to another. Ephesians 4:32

ABRAM was the name of a kind old man who was very rich. He lived in the country and all the land he could see far and wide belonged to him. He had many cows and sheep and horses and camels. They ate the green, sweet grass, and drank the water from the streams and quiet little pools. Abram had many men to help him take care of all these animals and to lead them where they could find the grass and the water.

Lot was the name of a young man who lived with Abram who was his uncle. He, too, had many cows and sheep and horses and camels that ate grass and drank water. He, too, had many men to help him take care of his animals and to lead them where they could find grass to eat and water to drink.

One day Lot's men came with their animals to the place where Abram's men had their animals feeding and drinking. And Lot's men said, "Take your cows and sheep and horses and camels away from here. This is *our* place and there is not enough grass to eat nor water to drink for all our animals." And Abram's men replied, "Take your cows and sheep and horses and camels away from here. This is *our* place, and there is not enough grass and water for all our animals. We came here first and we are going to keep it for ourselves." So the men quarreled among themselves and were unkind to each other.

Now when Abram heard about the quarrel he sent for his nephew Lot. When Lot came, he said, "Your men must not quarrel with my men. We must all be kind to each other. There is plenty of grass and water for all our animals. All we need to do is for each of us to choose places in which to care for them. Now you go and look over the green fields and the wells and streams and choose the place you like best of all. When you have found it, I will give it to you for your animals. Since it all belongs to me I can do this, and we can be happy together, and not have any quarrels."

So Lot went out and did as Abram told him. He found the place he liked best and told Abram about it, and Abram let him and his men take their cows and sheep and horses and camels there. And Abram and his men kept his cows and sheep and horses and camels in another place a long distance from the place Lot chose. And so there was no more quarreling. They lived happily together in the land and were always kind to each other.

PRAYER: Dear Heavenly Father, help us to be kind, one to another, sharing our playthings and our good times. Amen.

SONG: "Love's Lesson," page 517.

# SIXTH EVENING

Jehovah is thy keeper. Psalm 121:5

THERE was once a little baby named Moses. His father and mother and sister and brother loved him very dearly. They watched over him carefully every day. They laughed and played with him. There was just one thing that bothered them. The king of the country did not like baby boys. So Moses' family were afraid he might harm the precious baby.

As Moses grew to be a big baby his mother tried to think of a way to keep him safe. Finally she decided upon a plan to let the princess, the king's daughter, see him. She knew if the princess saw him she would love him, and if she loved him she would keep him safe, for the king allowed the princess to do as she wished about most things.

So one day Moses' mother went out to the River nearby and brought back some long rushes. Out of these she made a little water-tight boat. She laid the little Moses in it and placed it among the tall reeds that grew near to the water's edge. She placed it where she thought the king's daughter might see it when she came down to the River to bathe, and she told big sister Miriam to hide herself where she could see all that might happen to the little one.

After a time the king's daughter came. While she was bathing she saw the little boat hidden among the reeds. She called to her maids and they brought the basket-boat to her. When they opened it there lay the baby! The princess loved him at once and wanted to keep him for herself. She wondered how she could take care of him. As she stood thinking about it all Moses' sister drew near. She said, "I can find a nurse for the baby if you desire to keep the baby." And the king's daughter said, "Go, for I shall keep the baby for my very own." So Miriam hurried away, straight home to her mother. And the baby's own mother became his nurse, for the king's daughter said, "Take this child and nurse him for me, and I will give thee thy wages." So Moses was taken home and his own mother loved him and cared for him and taught him until he was old enough to go to live with the princess at the king's palace.

PRAYER: Dear Heavenly Father, we thank Thee that Thou art our Keeper and that Thou dost show our mothers how to care for us. Amen.

SONG: "Jesus Loves Me," page 510.

## SEVENTH EVENING

God loveth a cheerful giver. II Corinthians 9:7

ONCE there was a great company of people who were traveling from one land in which they had been very unhappy to another where they hoped to find peace and joy. They were going with their leader, a brave man whose name was Moses, and who had been sent to help them by the Heavenly Father. They traveled very slowly for there were no trains nor airplanes nor automobiles in those days. When they grew tired, Moses let them rest for several days by the side of some stream or well.

One day Moses told them to prepare for quite a long rest near a great mountain. While they were there, God spoke to Moses and said, "Come up to Me in the mountain—I will talk with you there and tell you what your people may do to show their love for Me." So Moses went up into the mountain in the midst of a great cloud and God spoke to Moses. He said that every one who was willing might help to build a great tent, in which they could meet to think of God and to talk with Him.

The tent was to be built so that it could be taken down and carried with them on their journeys. Wherever they camped it was to be set up and the people would enter in and remember God's love and care and give thanks to Him. And although they could not see God, He would be present listening to them and loving them and helping them.

The sides of the tent were to be made of beautiful blue and purple curtains. The top was to be made of a very strong cloth made of goats' hair. The goats' hair cloth was to be covered with rams' skins which had been dyed red, and the rams' skins were to be covered with seals' skins to keep the water out of the inside of the tent. Inside the tent there were to be a wonderful table made of wood and covered with gold and a candlestick made of pure gold. And there were to be other beautiful things if the people desired to make them for the house of God.

After God had finished speaking to Moses, he went down from the mountain and told the people what God had said.

When the people heard what God desired, they hurried off to their tents. They opened the bundles they had brought with them from the land they had left. They hunted out the very best they had for they loved God and they wanted to make the tent in which they were going to worship Him just as beautiful as it could be made. When each family had chosen what it desired to give, they came back to Moses. They brought brooches, rings, necklaces, gold, silver, brass, linen, goats' hair, rams' skins dyed red, seals' skins, and acacia wood. They gave because they were willing, and they were willing because they loved God. Then the men cut the wood and worked in the gold and silver. The women made the curtains. Finally there were so many gifts and so many helpers that Moses had to say, "Let neither man nor woman bring one more gift. We have already more than enough."

Thus it was that the people gave to God because they loved Him.

PRAYER: Dear Heavenly Father, help us to be happy, willing, loving givers. Amen.

SONG: "We Give Thee but Thine Own," page 519.

# EIGHTH EVENING

Every good gift and every perfect gift is from above. James 1:17

THE people who were going from one land to a new land came to a very hard place in which to travel. There was nothing but sand, sand, sand, everywhere. There were no trees, no bushes, no flowers. The sun shone hot, very hot, all the day long. They kept hoping and hoping that they would find a well, or a spring, or perhaps a tiny river. They were so very thirsty and they did want water to drink so much. The fathers and mothers were thirsty, the children were thirsty, the horses and camels and sheep were thirsty; every one was so hot and tired they could not enjoy the day and they could not sleep at night.

Then, Moses, their leader, decided to talk with God about all the trouble. He knelt down in the sand and told God all about it. And God spoke to him. We don't know just how, but He told Moses to bring all the people near to a great rock in the midst of the sand. He said, "Gather the people at the rock and I will send water out of the rock."

So the people gathered about the rock and Moses touched the rock with his staff and instantly something wonderful happened. Out of the rock came a shining stream of fresh, cool water. Oh, how glad they were, how they shouted for joy! The fathers and mothers hurried to bring their little children for a drink, then they drank themselves, then they brought the camels and sheep. All of them had water! All of them were happy again. All of them said, "Thank you" to Moses. All of them said, "Thank you" to God.

PRAYER: Dear Heavenly Father, we too thank You for the clear, pure water we have every day. Amen.

SONG: "God Is Good," page 516.

# NINTH EVENING

Speak, Jehovah, for thy servant heareth. I Samuel 3:9

ONCE there lived a good man and his wife Hannah. Hannah was lonely and unhappy because there were no little children in their home. Often she talked with God about her sorrow and prayed for a little son.

Once a year Hannah and her husband went with other members of the family to the great church or temple in the city far away. As they traveled along Hannah became lonelier than ever, for she saw other women with their children, and she had none. So when she entered the great church, she cried as she prayed again to God for the little boy she wanted so much.

Eli the good old minister saw Hannah praying but he did not understand her actions, so he spoke to her. She told him of her sorrow and said, "If God will only send me a little boy, I will train him to love God, and I will send him here to you as soon as he is old enough to learn from you how to be God's helper."

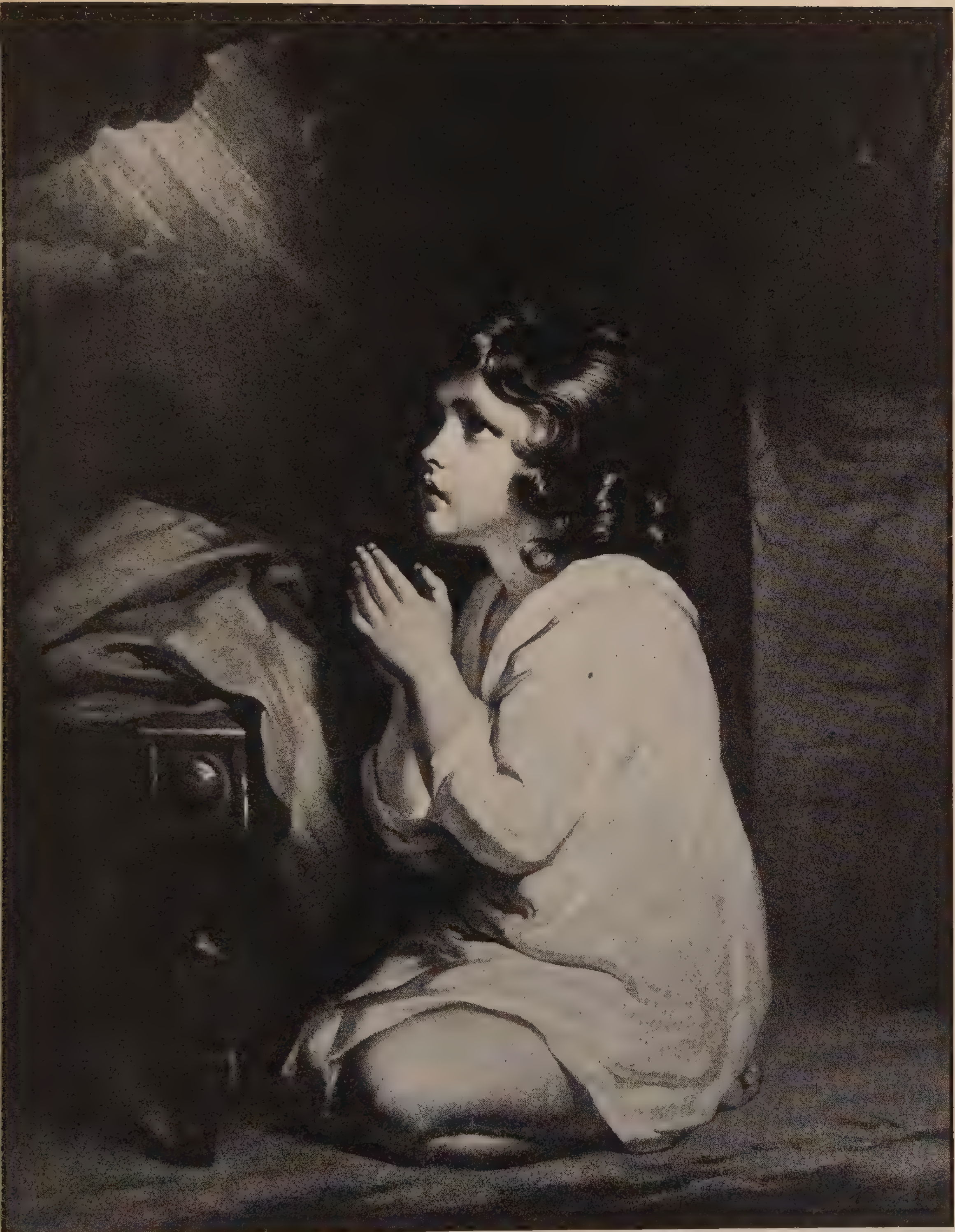
Eli comforted Hannah and joined in her prayer for a little boy. So Hannah went home and waited. After a while the dear little boy came. He was God's gift to Hannah. She was very happy and she named him Samuel. She loved him very much and taught him to love and serve God.

When the little boy was old enough Hannah took him to the great church to see Eli. She told Eli that Samuel was the child God had sent to her and that she was now ready for him to be taught to be God's helper. She knew that she would miss her little boy, but she knew also that he would be happy with Eli. So the little Samuel stayed with Eli, and his mother came as often as she could to visit him. She brought him clothing and other gifts whenever she came to see him. She was always happy when she saw him for he was really learning to be God's helper. He ran errands for Eli; he obeyed Eli; he helped take care of some of the beautiful things in the Temple; he learned to speak to God in prayer; he learned to listen when God spoke to him.

So Hannah and Samuel were both happy.

PRAYER: Dear Father, help us to remember that Thou dost speak to us in the voices of our parents, and that as we obey them, we obey Thee. Amen.

SONG: "Hark, Hark, My Soul," page 507.



INFANT SAMUEL

From the Painting by Sir Joshua Reynolds in the National Gallery, London

# TENTH EVENING

Children, obey your parents. Colossians 3:20

JOSEPH was a shepherd's son. His father's name was Jacob. Joseph had ten older brothers and they all helped their father take care of the sheep. They also sowed seed in the soil of their land and raised grains and vegetables and fruits. Sometimes there was not much rain in the country in which they lived and so the grass did not grow fast enough for the sheep to have plenty to eat. When there was not enough grass nor enough water, the big brothers had to take the sheep where grass and water could be found. Sometimes they had to go a long way from home to care for their sheep. At such times Joseph stayed with his father.

Jacob loved all his sons, but he loved Joseph very, very dearly. One reason was because Joseph's mother had gone away to be with the Heavenly Father, and Jacob missed her very much. Whenever he looked at Joseph he thought of her. Another reason was because Joseph was always loving and obedient. He did even the hard things his father asked him to do without grumbling or crying about it. He seemed to understand that all people have some hard things to do whether they be children or grown-up people. And so he was willing to do cheerfully the things which had to be done not only because his father commanded him but because he knew that all of us must learn to do hard things cheerfully if we are going to live happy lives.

Jacob showed his love for Joseph by giving him a beautiful coat. It had many different colored threads in it and Joseph called it a coat of "many colors." It was a beautiful coat but it caused a great deal of trouble in the family. For when Joseph's brothers saw him wearing it, they were envious and jealous and this made them most unkind to Joseph. So Joseph did not have very good times with them and he was much happier at home when they were away with the sheep.

Once the big brothers had to be away from home some time. Jacob thought a great deal about them and longed to hear from them. He wanted to know if they were well and if the sheep were in good condition, with enough grass to eat and enough water to drink. So Jacob called Joseph to him and said, "I think your brothers are feeding the sheep near the town of Shechem. I would like to have you go to them and learn how it is with them and their flocks." Joseph might have said, "I do not want to go. I am unhappy with my brothers for they are unkind to me." Instead, however, he said, "Here am I." And he looked as though he were ready to start any time his father suggested. Soon he was on his way. It was a long, hard, lonely way to the town of Shechem; but Joseph was a big, strong boy and he was glad to do as his father desired. Finally he came to Shechem, but he could not find his brothers anywhere. He asked a man if he had seen them, and the man told him that his brothers had moved on to Dothan. Joseph might have said, "My father did not tell me to go as far as Dothan. I think I shall turn back for they may be unkind to me if I find them." Instead Joseph went right on to Dothan, for his father had told him to find his brothers, and he meant to find them and give them the message which had been entrusted to him. At last he saw them in the distance and soon he had delivered his message. He had obeyed his father and been a good son. He had also obeyed God, who has told us, "Children, obey your parents."

PRAYER: Dear Father in Heaven, help us to remember that the way of happiness is the way of obedience to our parents and to Thee. Amen.

SONG: "Take My Life," page 518.

## ELEVENTH EVENING

Jehovah is my shepherd, I shall not want. Psalm 23:1

Long ago there was a boy named David who took care of his father's sheep. There were very many sheep and often there was not enough grass for them in the fields near the home of the family. So David would have to take the sheep and lambs to other fields, sometimes near and sometimes far away. As soon as the grass in one field was eaten they would have to travel to another place.

If the feeding ground was near by, David would return home each night with the flock and see that each sheep was safe inside the fold. When he knew that all was well with the sheep, he went to bed himself. If the feeding ground was far from home, he and his sheep slept out in the fields.

David had some wonderful days and nights out with his sheep. Very early each morning David would dress in his simple shepherd's costume. This consisted of two robes, the under one of cotton and the outer one of wool. Then he would go to the fold, call the sheep and start for the pasture. He always had with him a leather bag in which he carried his food, his sling, and his knife. He also carried a rod, a staff, and a small shepherd's harp.

When they arrived at the pasture the sheep would begin feeding and David would watch them. He guarded them from attacks of wild beasts; he helped them if they hurt themselves; he protected them when poisonous serpents came out of the deep grass; he found quiet pools of water, deep and clear, where they could quench their thirst. He was brave and never let any harm come to them.

Sometimes while he watched in a safe place, he played his harp and sang old hymns which his father and mother had taught him; sometimes he practiced throwing stones with his sling; sometimes he composed a little poem or song as he looked at the beautiful, wonderful world all about him. At night-time he either took the flock home, or he gathered the sheep about him and slept in the fields. In either case before he slept he looked at the sheep carefully. If any were sick or wounded he cared for them. Finally, with his work well done, he lay down to sleep, trusting God, the Heavenly Father, to care for him and his flock through the long night. And every night God did take care of him, and when David became a man and a king he wrote a beautiful song in which he called God his shepherd and in which he spoke of God as caring for all of us just as a good shepherd (like David) cared for his sheep.

Prayer: Great Good Shepherd, we are Thy sheep. We thank Thee for Thy love and care. Help us to follow where Thou leadest every day. Amen.

Song: "The King of Love," page 512.

## TWELFTH EVENING

Jehovah is good to all. Psalm 145:9

One summer, in a far-off land, no rain fell. The ground was hard and dry and cracked open. And because there was no rain, no grain grew. There was no wheat, no corn, no oats. And because there was no grain, there was no bread for the people. And neither were there any fruits or vegetables. The people were very hungry. And the cows and sheep were hungry, too. It was a very hard time.

One day a woman went out to get a few sticks to build a fire. She was very sad for she was preparing to bake a little loaf of bread, just a tiny little loaf, out of the very last bit of flour and oil she had. It would be the last thing she and her son would have to eat. As she gathered the sticks, thinking sorrowfully of their trouble, a man came by. His name was Elijah. He, too, was very hungry and thirsty. He asked the woman for something to eat and drink. The woman said, "I can give you a drink of water, but I cannot give you any bread; I have only this tiny bit of flour and oil left to make a little loaf of bread for my son and myself." Then God told Elijah what to say, and he said something like this: "Do not be afraid to give me some of the bread, even though it be but a tiny bit. God will take care of you and your son and me. He will send us grain and oil until the rain comes." And the woman heeded Elijah's plea for bread and made the little loaf out of the bit of grain and oil and gave it to him. When she finished, to her surprise, she found she had enough flour and oil to make a loaf for herself and her boy. And when they had eaten she looked in the jar where she kept the flour, and lo! there was just as much flour as there was before she made the bread! And when she looked in the bottle where she kept the oil there was just as much oil as before she made the bread! In some way, God had put it there. We do not know how He did it, but He kept flour in the jar and oil in the bottle until the rain came to make the grain and fruits and vegetables grow. And Elijah and the woman and the boy had enough to eat because God took care of them. And the woman was very glad she had shared her little bit of flour and oil with another who was hungry.

PRAYER: Dear Heavenly Father, we thank You for our food and for every good gift that helps to keep us happy. Amen.

SONG: "Morning Hymn," page 518.

## THIRTEENTH EVENING

Thou shalt love thy neighbor as thyself. Matthew 22:39

ONCE upon a time there lived a man named Elisha. He went about from town to town doing good deeds and speaking words of wisdom. He told people how to do right and how to live happily together. He walked from place to place for there were no trains nor street-cars at that time and he did not have a horse or camel on which he could ride. So he was often very tired at the end of the day.

In one of the towns Elisha used to visit there lived a very good woman who was kind and loving to all. Whenever Elisha came to that town, he visited in this home, and the good woman gave him food to eat and made him rest for a while.

One day this good woman said to her husband, "I have been thinking about Elisha, and how tired he is whenever he comes this way. Let us build a room up on the flat roof of our house, and put in it a bed and a table and a seat and a candlestick, and tell Elisha that it will always be ready for him whenever he comes. He can easily reach it by the outside stairway." And the woman's husband agreed with her. So they sent for the workmen and in a short time the room was ready.

Soon Elisha came again; and he had a splendid surprise when the good woman took him up the outside stairway and showed him the room which was to be his whenever he wanted to rest. How thankful he must have been for such loving-kindness! There was a bed to sleep in, and a seat by the window, and a table and candlestick all ready for his work. It was surely good to have such kind friends. I am sure Elisha thanked the Heavenly Father for it all and most of all for his good friends.

PRAYER: Dear Lord, help us to be thoughtful of others, showing loving-kindness to all our neighbors. Amen.

SONG: "God Is Good," page 516.

## FOURTEENTH EVENING

Whether ye eat or drink, or whatsoever ye do, do all to the glory of God. I Corinthians 10:31

THERE was once a boy named Daniel who was taken far away from his home to live in the palace of the king of another country. He was a strong, well boy because his mother had taught him to eat only the things which keep a boy strong and well; such things as bread and milk, cereal, fruits like oranges and apples and figs and dates, and vegetables like potatoes and beans and onions.

Now when the king saw what a splendid boy

Daniel was, he told his chief servant to take special care of Daniel. He wanted Daniel to learn how to do some wonderful work for him. So the servant brought Daniel in to eat at the king's table.

Now the food at the king's table was very rich. There was much meat and many sweets; and there was wine instead of good clear water and fresh milk. The king sent much of it to Daniel and some other boys who were sitting near him. The king did not know how harmful it was for the boys; he thought it was good for them. But Daniel remembered what his mother had taught him. He knew such food made children sick and lessened their strength. He did not know what to do at first, then he thought of a way to get the food he knew would help him to grow strong enough to do the king's work. When he could do so he left the table and found the man who was to take care of him. He told the man what his mother had taught him. He was so polite that the man was very kind and listened carefully to what Daniel said. Then at the next meal he had ready for Daniel the kind of good food his mother had taught him to eat, and Daniel ate it and grew stronger and stronger just as God wished him to do, and finally he was tall enough and strong enough to do the king's work.

PRAYER: Dear Heavenly Father, help us to eat gladly the simple food our mothers prepare for us; our cereal and fruit and vegetables. Help us to drink the pure water and good milk that we may be kept strong. Amen.

SONG: "Jesus Bids Us Shine," page 515.

## FIFTEENTH EVENING

What time I am afraid,
I will put my trust in Thee.
Psalm 56:3

WHEN Daniel became a man he was greatly honored and trusted by his king. His position of trust came to him because the king had learned that he was true and good. Because of Daniel's great service, the king gave him a splendid house in which to live. It was built according to the custom of that time. On the flat roof was a room with large windows which could be opened or shut as desired. Here Daniel prayed every day at nine o'clock in the morning, at noon-time, and again at three in the afternoon. He prayed daily for wisdom and strength and courage to do right, and God gave him these gifts and blessed him continually.

But as Daniel increased in favor with the king on account of his faithful service, other officers of the king became very envious. They disliked Daniel because he was honest with the people of the land, and honest with the king, and because he would not do what he knew was wrong. They hated him because his clean life was a constant reproach to their unclean lives. So they decided to get him out of their way. They did their best to find him doing wrong, but God helped him to continue doing right. Finally they said, "The only thing we can do is to persuade the king to interfere with Daniel's religion; that is, lead the king to ask Daniel to do something which Daniel would consider wrong toward his God." So they suggested to the king that he make a law that no one was to bow down to any god for a month except to the king himself whom they considered as one of their many gods. If any one did worship any other god, he was to be cast into a den full of lions.

Of course Daniel heard of the new law at once. He knew it was meant to destroy him. But he was not afraid. He knew God could help him by preserving his life or by making him strong enough to die nobly. So at the usual time he went to the roof to pray. He might have prayed in secret those thirty days, but that would have been cowardly and would have dishonored God. This Daniel refused to do. The men who hated Daniel watched him at prayer and then reported to the king. When the king heard what they had to say, he knew at once that he had been trapped into signing a law that would hurt his most faithful officer. He did his best to save Daniel, but although he was the king he could not change the law. Finally he had to give the order that Daniel be cast into the den with the lions. But he said to Daniel, "O Daniel, servant of the Living God, thy God whom thou servest continually, He will deliver thee."

So Daniel was cast into the den of the lions. The king was most wretched and unhappy, for he loved the good and wise Daniel. He could not eat nor sleep that night. Very early in the morning he hastened to the lions' den. When he got there, he called to Daniel, "O Daniel, servant of the Living God, is thy God whom thou servest continually, able to deliver thee from the lions?" Then to the king's great joy, Daniel answered, "O king, live forever! God hath sent His angel, and hath shut the lions' mouths, and they have not hurt me." Then the king was very glad. He had Daniel taken from the den. He restored him to his home and his great position. He punished those who had tried to cause his death and he sent word over all his kingdom, that his people should serve Daniel's God.

PRAYER: O Lord, help us to remember Daniel when we have a hard thing to do. Help us to be courageous in doing right. Help us to remember that doing right is more important than living. And help us to trust Thee to deliver us from danger, or to show us how to meet it bravely. Amen.

SONG: "In the Hour of Trial," page 511.

## SIXTEENTH EVENING

Be ye doers of the Word, and not hearers only. James 1:22

JOSIAH was the name of a boy who became a good king. When he was old enough to be king, he destroyed the altars to heathen gods which his father and grandfather had permitted the people to build. He wanted every one to worship the true God, to love Him and obey Him, and in loving and obeying Him, to find their happiness. So of course he wanted the great temple, in which the people worshiped the true God, to be repaired and made ready for the services of worship.

One day Josiah sent for three of his wise men and ordered them to gather the money for the repair work. The people brought the money and it was placed in great chests. When the wise men were ready to use the money, they began taking it out of the chests. In emptying one of the chests, Hilkiah, the high priest, found a very old roll of parchment (a heavy kind of paper used in those days). He unrolled it and discovered that it was a copy of the long lost book of God's laws. He sent it to the king and the king had his secretary read the laws, or commands, to him. As the commands were read Josiah discovered how disobedient his people had been. He was very, very sorry. He knew they could never be happy unless they obeyed God's commands to love one another; to honor their fathers and mothers; to speak the truth; to be kind one to another; and to share with each other.

So the king called the people together at Jerusalem and he read to them the laws of God as he found them in the long lost book just restored to him. When he had finished reading, he stood in his place and made a solemn promise to keep the commandments of the Lord all the days of his life. Then he asked his people to make the same kind of promise to God. Some of them did so because they too wanted to love and obey God and be happy. Others did so just to please the king. But all those who really meant what they said did try to love God and to love each other, and help each other, and in doing so they were truly happy.

We have these same commands from God. They are found in our Bibles. They say just as they did in that olden time: **Love one another; Be ye kind one to another; Forgive one another; Children obey your parents;** and many others, all of which are given to us to show us how to live happily together. And all of us who obey them may count on God's blessing and the joy of being faithful followers of Jesus who loved and obeyed God, the Father.

Children everywhere have an opportunity to obey God in their homes. When they obey their mothers and fathers, when they love their sisters and brothers, and when they help to make the home a happy place, they are obeying God. They also have opportunity to obey God when in school by obeying the teacher and learning all they can; and when at play by being fair and kind in all their games. God will surely bless those who do obey, and as children grow older they will understand the blessings which God will send.

PRAYER: Dear Lord, help us to love Thee and obey Thee every day in our homes and at school and at play. Make us kind and obedient, and generous, loving one another always. Amen.

SONG: "O Master, Let Me Walk with Thee," page 514.

## SEVENTEENTH EVENING

Opening their treasures, they offered unto Him gifts. Matthew 2:11

Once there lived some Wise-men. The night the baby Jesus was born they saw a wonderful star in the sky, and they knew it meant that He had come to the earth to live. So they said, "We must go and find the Baby who will some day be the King of us all, and we must take Him gifts to show Him that we love Him and are ready to do anything we can for Him." So they put on their most beautiful clothes, robes of purple and blue and gold, and they packed up their gifts of gold and sweet-smelling perfumes. Then they mounted their camels and rode away, following the star by night and resting by day.

On and on they rode and the star moved ahead of them. Finally they came to a house over which the star stood still. They went in and there were Joseph and Mary, and Mary had the Baby Jesus in her arms. When the Wise-men saw the Baby, they knelt down and bowed before Him, for they knew that He had come to bring love and joy to the world. Soon they rose and opened their treasures and they gave His mother the gold and the sweet perfumes to use for Him. They were happy because they had found Him, and they went away rejoicing that they had seen Him.

Prayer: Dear Lord Jesus, we, too, love Thee and want to bring our gifts to Thee. We are glad that Thou hast told us that we may do this by loving others and giving to them. Help us to remember them day by day. Amen.

Song: "Away in a Manger," page 504.

## EIGHTEENTH EVENING

Jesus advanced in wisdom and stature, and in favor with God and men. Luke 2:52

The Bible does not tell us very much about the life of the Boy Jesus at Nazareth, but it does say that He grew in wisdom and stature and in favor with God and man, and this means that He must have lived much as other boys in His time with the exception that He was more studious, and more faithful in obeying God and in helping others as God wants us to do.

Books, other than the Bible, tell us something of how the boys and girls of His day lived. These books say that the village homes were one storey high with flat roofs and had but one or two rooms. The furniture was very simple; a few chairs, some mats or rugs for beds (rolled up and put away during the day), a bench along the wall, an olive-oil lamp, some jars for water, a few dishes, and a little brazier (stove) in which a bit of wood or charcoal could be burned for heating or cooking. Jesus lived in such a home as this, and was always obedient to His mother's instructions.

At that time little girls received their training in the home from their parents and on the Sabbath day in the synagogues (or churches) from the readers and teachers there. The little boys received such instruction, and, in addition, learned a trade from their fathers, and went to the synagogue during the week to learn how to read and write and to study geography and arithmetic. The one book they studied was the part of the Bible we call the Old Testament. It is also supposed that the boys learned three different languages, Greek, Hebrew, and Aramaic. Jesus probably learned these same things which other boys learned at the synagogue; and at home He learned to be a carpenter for His earthly father Joseph was a carpenter.

Jesus was very eager to learn, and when His parents took Him to Jerusalem when He was twelve years old, He went where He could find the great teachers of the temple, and He talked with them. He asked them questions and they answered Him. They were astonished at His understanding and his answers to their questions. He was so interested in what these men had to say that He stayed with them as long as He could. Then He went home with Mary and Joseph and went back to His work and His studies and His play. Day by day, He grew taller and stronger, He grew wiser and nobler. He was always obedient to God's commands and loving and helpful to others. And thus it was that He learned how to live as all of us should live, obeying God and serving others.

PRAYER: Dear Lord, help us to remember day by day the way in which Jesus worked and studied and played, and help us to do as He did, so that we may love Thee more and serve Thee better by helping others when they need our aid. Amen.

SONG: "Love's Lesson," page 517.

## NINETEENTH EVENING

This is my beloved Son, in whom I am well pleased. Matthew 3:17

IN THE land where Jesus lived, another boy was growing up to manhood at the same time as He. His name was John. He lived in the desert and dressed in the coarse, rough cloth known as sackcloth. His robe was not beautiful, but it kept out the heat in summer and the cold in winter, and protected him from the rain. He wore a girdle of leather and his food consisted of locusts and wild honey.

The years passed and John came to be a man just as Jesus became a man. And John began to do the work God wanted him to do. He went to the banks of the River Jordan and began to preach to the people who came there to talk with him. After a while great crowds began to come to hear what he had to say about the right way of living. They began to give up their bad habits, to confess their sins, and to obey God. John baptized them in the River Jordan whenever they said they were willing to start living as the Heavenly Father wished.

One day when John was preaching on the shore of the River, Jesus came to hear him preach. He heard John telling the people of their sins, pleading with them to be sorry for their wrongdoing, and urging them to prepare for the service of One whom he called the Messiah, a great and good One, Who was to come soon to tell them more of the true way to live. He urged them to show their willingness to live a new life by being baptized. After Jesus listened to John, He came and asked John to baptize Him. John looked at Him and saw that He was not sinful but good, so he refused to baptize Jesus. But Jesus persuaded him to do so, for in this way Jesus wanted to show that He was willing to do whatever God desired Him to do to show others the way of happy living. So John baptized Him, and a Voice came from the sky saying, "This is my beloved Son in whom I am well pleased."

Thus it was that Jesus prepared for the great work He was going to do for all of us.

PRAYER: Dear Lord Jesus, we thank Thee for all that Thou hast done for us. Help us to show our thanks by obedience to Thy commands: "Thou shalt love the Lord, thy God . . . and thy neighbor as thyself." Amen.

SONG: "Jesus Bids Us Shine," page 515.

## TWENTIETH EVENING

Give us this day our daily bread. Matthew 6:11

ONE time Jesus planned a short rest or vacation for His disciples. It was after they had returned from several journeys on which they had been teaching and preaching and healing. They had much to tell Jesus about the people they had met and the work they had done. So Jesus suggested that they go apart into a desert place for a while, where they could talk quietly and where He could give them further instruction. Then, too, they were very tired and needed the rest.

So early in the morning Jesus and His friends went to the shore of the Lake of Galilee, stepped in a boat and started for the opposite bank. They hoped to get away quietly from the crowd that usually followed Jesus; but many people saw them starting away. They left their homes, and walked along the shore to the place where they saw Jesus and His friends would land. By the time Jesus arrived, a great crowd was waiting to welcome Him. The people wanted to hear Him preach and those that were sick wanted to be healed. So He taught them ways in which to live in order to be happy, and He healed many who were ill. Sitting in little groups all about Him they listened to Him. Thus the hours passed away and it became late. Then Jesus saw that the people were hungry. They had left their homes so hastily that they had no luncheons with them. His disciples said, "Send the people away to buy food." But Jesus said, "They have no need to go away. Give ye them to eat." Then one friend said, "Shall we go and buy bread enough for them?" And Jesus said, "What have you here among the people? Go and see." So the disciples went among the people and returned to Jesus saying that all they could find were five loaves of bread and two little fishes which a little boy had with him. Then Jesus said, "Make the people sit down in groups."

When they were all seated, I like to think that Jesus called the boy to Him and asked for the loaves and fishes, and that the boy gave them gladly to Jesus. Then Jesus gave thanks for the food and began breaking up the bread and fishes. He filled the hands of each disciple, and as they gave it to the people, it did not seem to lessen in quantity. On and on the disciples went among the people. They gave to each one a share of the bread and fishes, and the food lasted until every one of them had been fed! Then Jesus commanded that the fragments be gathered up, and the pieces left filled twelve baskets!

How excited the people were! They wanted to do something to express their appreciation of Jesus. They wanted to make Him king. But of course He had not come to be that kind of king. He had come to be the king of loving thoughts and good deeds, so when He knew that all was well with the people, He slipped away quietly to pray. And the people went home thinking of the wonderful things that had happened that day.

PRAYER: Dear Lord Jesus, help us to follow in Thy footsteps and to show our love for others by aiding them in any way we can. Amen.

SONG: "Jesus Loves Me," page 510.

## TWENTY-FIRST EVENING

Remember the Sabbath Day, to keep it holy. Exodus 20:8
Let us come before His presence with thanksgiving. Psalm 100:4

AT THE time when Jesus lived, the rulers of the synagogues (churches) were very particular in regard to the way the Sabbath Day was observed. God had commanded, "Remember the Sabbath Day to keep it holy." He had given the command to help all His big and little children to be happy. He knew that their bodies and minds would need rest from time to time in order to be strong enough to enjoy doing the work which was to be done in the world. He never meant the command to be observed in such a way as to bring discomfort and hardship to His children. But the rulers were unfaithful and unkind and they explained God's command in very strange ways. They told people that the law meant that it was wrong to help a sick neighbor on the Sabbath, for it meant work to do that, and you could not keep the Sabbath Day holy if you did any work on that day. They said it was a sin to light a fire on the Sabbath for that also was work. They said it was a sin to carry a handkerchief or a pencil on the Sabbath for that was carrying a burden and you could not carry a burden and rest. Thus it was that many people were prevented from doing some very necessary things for those they loved, and as a result they were unhappy instead of happy on the Sabbath Day.

However, when Jesus grew to be a man and became a teacher, He knew these rulers were wrong. So He tried to show everybody how to keep the Sabbath in a way pleasing to God. On the Sabbath Jesus went to the synagogue (church). There not only did He listen to what the teachers and preachers had to say, but He often took part in the service Himself. One day when He was reading to the people, He saw in the company about Him a woman with a curved back. She had been unable to stand or sit up straight for many years. Of course Jesus was sorry for her so He called her to Him and laid His hands upon her and said, "Thou art free from thy illness." And immediately she stood up straight. Oh! how glad she was, and how she thanked God for what Jesus had done for her! But the ruler of the synagogue was very angry. He accused Jesus of doing the wrong kind of work on the Sabbath Day. But Jesus always said the Sabbath was made to be a blessing to human beings, so He went right on doing beautiful things on the Sabbath.

Another time Jesus was dining with one of the leaders of the synagogue (a Pharisee) on the Sabbath. On this day a man who had a disease called the dropsy was present; and when Jesus saw how he suffered He healed him. Again the Jewish leaders complained but Jesus told them it was entirely right for one to do a kind deed on the Sabbath Day. Thus it was that Jesus taught us all that the way to keep the Sabbath Day holy is to worship God at home and at church; to love and serve others whenever they have need of such service; to rest our bodies by walking in places where we can see and think of the beautiful things God has made; to refresh ourselves by talking with the friends who help us to think of Him and of the way He lived when He was on earth.

PRAYER: Dear Lord Jesus, help us to keep the Sabbath Day holy by going to Thy house, by studying Thy Word, by thinking of Thee, by loving others, and by doing helpful service to those who need us to minister unto them. Amen.

SONG: "Fairest Lord Jesus," page 498.

## TWENTY-SECOND EVENING

Thy sins are forgiven. Matthew 9:2

ONE day Jesus told a story to show how loving and gracious the Heavenly Father is to all His children, even those who make mistakes and do what is not right. The story was this:

There was once a certain rich man who had two sons, whom he loved dearly. For a long time they were all happy in their beautiful home. They had all the comforts and pleasures money could buy, and there was nothing to bring them unhappiness. There was just one thing this loving father expected from his sons in return for all his goodness to them. This one thing was cheerful obedience to his commands. Of course, the father only gave commands that were right, and in obeying them, his sons would find happiness.

Nevertheless, after a while the younger of the two sons became discontented. He wished to have his own way and do just as he pleased. He thought if he could go away to a far country, he would be free to have a good time in his own way. So he said to his father, "Father, give me my portion of your money now." The father had noticed the bad spirit of his son, but when this request came he was sorely grieved. He knew his boy meant to leave him and he knew what sorrow awaited him as a result of his disobedience. He did not want to let the boy go, but he finally gave his son the money he desired, for he saw he would never be happy if he did not try his own way. Thus it was that the young man gathered together all his belongings and went away to a far country, leaving his father sorrowing over his willfulness. The home was no longer a happy one. Every day the father hoped to hear from the son. Every day he watched the road looking for the return of the boy he loved so much. But many days passed and there was no message and no returning son.

After the young man left his home, he traveled on and on. He stopped wherever he could have what he called a good time. He spent his money freely on food and things he did not need, and he gave much of it away to people who did not need it. He seemed to be making many friends. It was not long until all the money was gone, and then those who had pretended to be his friends left him and would do nothing for him. Things grew worse and worse. He hunted for work, but no one would have such a wretched-looking young man. Finally he begged a man for something to do so that he could get something to eat. The man made him a keeper of his pigs—the very worst kind of job a man could have in those days.

Then it was that the boy began to think of his father's love, of his own disobedience, of how much more his father knew than he, of all the suffering he had brought to that good father. He began to want to do right again. He longed to see his father and to hear his voice. Soon he could no longer bear the separation from his father. Then he said to himself, "I will arise and go to my father." So he started back home at once. On and on he went. How different a person he was from the one who had left home so sure that he knew better than his father how to have a good time! How sorry he was for all his wrong-doing! As he came nearer to the home, he wondered how his father would receive him. He knew he deserved nothing at all. Suddenly he saw coming down the road a familiar figure. It was his father not walking but running to meet him. The son ran too and when he had greeted his father he said, "Father, I have sinned against God and thee. I am no longer worthy to be thy son. Forgive me." And the father forgave him, and they went home, and the father made a feast for him, and the boy from that time on obeyed his father in all things and was happy again.

PRAYER: Our Father in Heaven, we have all sinned against Thee, and done those things which we should not have done, and forgotten to do the things we should have done. And we have sinned against our earthly fathers and our mothers too. Please forgive us, and show us how to love Thee more and how to serve Thee every day in our homes and at school. In Jesus' name we ask. Amen.

SONG: "Jesus Calls Us," page 499.

## TWENTY-THIRD EVENING

Jesus of Nazareth . . . who went about doing good. Acts 10:38

VERY often large crowds of people followed Jesus. One day in the crowd there was a man named Jairus. He was one of the rulers of the synagogue (church). He was waiting anxiously to speak to Jesus for he was very much troubled. At home his little daughter, twelve years old, was very ill. He had heard about Jesus' power and willingness to help the sick, so he had come seeking Jesus' aid.

As soon as he had an opportunity, he knelt before Jesus and said, "My little daughter lieth at the point of death; I pray Thee come and lay Thy hands on her, that she may be healed; and she shall live." He felt that if Jesus would just come and touch his child that she would be well and strong again. Jesus listened and then started at once with Jairus for his home. The great crowd followed them pressing very close to Jesus. They had to move slowly and Jesus stopped now and then to speak to some one or to heal some one who was suffering. Suddenly there appeared a messenger from Jairus' home. He said to Jairus, "Thy daughter is dead; why troublest thou the Master further?" Jesus heard the words and knew how grieved the ruler would be. So He turned quickly and said, "Be not afraid, only believe." Then they went on.

They left the great crowd; only Jesus' best friends, Peter, James, and John, stayed with Him and Jairus. They hastened on to the ruler's home. When they arrived at the house, they found that part of the funeral arrangements had been made. The family were in very great sorrow. Jesus said, "Why are you weeping? The little girl is not dead, but is asleep." Then all they who were present laughed scornfully. But Jesus paid no attention. He asked every one to leave the house except the father and mother and His three friends. Then they went to the room in which the little girl lay. Jesus stepped up to the couch. He gently took the child's hand in His and said to her, "Little girl, I say unto you, arise." And immediately the little girl arose, and Jesus asked them to give her food to eat. And there was great rejoicing in that family.

PRAYER: Dear Lord Jesus, we are so glad that You went about doing good. We are glad You have the power to help us take care of our bodies, and the power to help us keep our minds clean and pure. Show us how to obey Thee and thus keep our bodies and minds prepared for service to others. Amen.

SONG: "Fairest Lord Jesus," page 498.

## TWENTY-FOURTH EVENING

Blessed are the merciful. Matthew 5:7

ONE day a man who studied God's commands and told other people how to keep them, asked Jesus what he should do to become a companion of God's forever. Jesus said, "You know that God says that those who love and obey Him, and love and serve their neighbors as they desire to be loved and served themselves, are the ones who will become His companions forever." And then the man said something like this, "I know how to love and worship God, but I do not know how to love and serve my neighbors, because I do not know who my neighbors are." Then Jesus told this story to show the man that any one who needs our help in any way is our neighbor:

One day a man went down from Jerusalem to Jericho, a distance of eighteen miles. The path was steep and stony and very dangerous on account of the robbers who lived in the caves along the road. After the man had traveled several miles, thieves fell upon him, wounded him, stripped him of his clothing, and left him half dead. Shortly after, a priest, who had probably been assisting in the temple-worship at Jerusalem, and was now returning to his home in Jericho, passed along the same road. He could not help seeing the wounded traveler, but he did not stop. He rode by very hurriedly.

Later another traveler passed along the road. This man was a Levite, one of those who serve in the temple by keeping it clean, by helping with the music, and by teaching God's commands to others. He, too, saw the traveler lying by the wayside. For a moment he slackened his pace and looked upon the wounded one, then he too passed by on the other side.

Once more a traveler approached. He was not a Jew, as were all the others, but a Samaritan, who might well think he owed nothing to the wounded Jew, for the Jews had been unkind for many years to the Samaritans. Nearer and nearer he came, and finally he saw the man there by the side of the road. He at once dismounted from his donkey and examined the cuts and bruises of the hurt one. Then he prepared bandages (perhaps tearing them from his own clothing) and poured oil upon the sores and bound them up. Then he lifted the man upon his own donkey, wrapped him in some of his own clothing, and went on his journey. Of course this kind act delayed him, but he did not seem to mind that, for he took the wounded man all the way to the inn and cared for him even there. The next day the Samaritan had to go on his way, but he did not forget to provide for the sick man. He paid for his entertainment at the inn, and said, as he placed money in the hand of the inn-keeper, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

When Jesus finished this story, He said to the lawyer, "Which of these three, thinkest thou, was neighbor unto him that fell among thieves?" And the lawyer said, "He that showed mercy on him." Then Jesus said to him, "Go, thou, and do likewise."

PRAYER: Dear Lord Jesus, help us to remember that our neighbors are our loved ones in our own homes, our schoolmates, and playmates. Help us to be kind to them every day. We ask in Jesus' name. Amen.

SONG: "Jesus Bids Us Shine," page 515.

## TWENTY-FIFTH EVENING

**Freely ye received, freely give. Matthew 10:8**

ONE day when Jesus was walking on the shore of the Sea of Galilee, many people gathered about Him; so He spoke to them of God, the Father, and told them what the Father wished them to do to be happy, and to be helpful to others. Not far from where Jesus stood were some fishermen near their boats. One boat was Simon's and the other belonged to James. The crowd pressed Jesus so much that finally He asked Simon to take Him in his boat. There He sat and taught the people. Simon and his brother, Andrew, and James and his brother John, heard all Jesus said. When Jesus was finished speaking He said to Simon, "Sail out where it is deep and let down your nets to catch some fish." But Simon said, "Master, we have been working hard all night and have caught nothing; however, if you say so I will let down the net." They did so, and this time the net was full of fishes, so full and so heavy they could not pull the net up. They called to James and John, their friends in the other boat, to come and help them. The fish filled both boats. The boats began to sink. At first they were frightened. Then they knew it was Jesus' power. Then Simon said, "O Lord, I am not fit to be near You. Depart from me for I am a sinful man."

Now Jesus knew this was true, but He wanted to help Simon to be a good man, and He wanted to have Simon for a friend. So He said, "Fear not, you shall do greater work than catching fish. You shall become good, and you shall teach others to be good." Thus it was that when they arrived back on the shore, they left everything and went everywhere that Jesus went. They watched Him helping people; they heard Him tell people how to be kind to one another, how to love one another, how to help each other. They learned to know Jesus very well and they learned to love Him more and more. They became His faithful friends. Their names were Simon, Andrew, James, and John.

He taught His followers, those who loved Him so much, how to help the sick and poor, and He said to them, "Ye have received freely of Me, freely give of all the good things I have given you." And the disciples were glad to help Him day by day in every way, and they were happy in doing so.

PRAYER: Dear Lord, our Father, we too desire to be Thy friends and helpers. May we remember that we can help Thee by being loving and obedient in our homes, by being kind and generous to our friends, and by helping to make happy others who need our aid. Amen.

SONG: "Take My Life," page 518, or "I Think When I Read That Sweet Story," page 514.

## TWENTY-SIXTH EVENING

She hath done what she could. Mark 14:8

ONE day Jesus was standing at the doorway of the great Church they called the Temple. He saw many people passing and dropping their gifts for the poor in the large chests that stood near by. Rich men came with pieces of gold, and other rich men came with pieces of silver. Many of them jingled them together in their hands before they dropped them in, so that people could see how much they gave. They looked proud and pushed by the poorer people who did not have such fine clothes as they.

As Jesus stood watching them all, He saw a very poor woman coming toward the money-chest. She was dressed so plainly that he knew there was no husband to take care of her. He wondered how she could give anything at all and yet there she was coming to the money-chest with two pieces of money in her hands. They were all she had. She would have to work hard to get some more for food. Yet this poor woman loved God so much that she wanted to give all she could to help keep His church beautiful. So she dropped her two pieces of money into the money-chest very gladly although she did it very quietly.

And Jesus who saw her do it said that her gift was more precious to God than all the gifts of the great and the rich. She had given all she had lovingly and gladly and quietly. The rich had given only a little part of what they had and they had done it in a noisy way so as to attract the attention of many. The poor woman had joy in her gift and the good it would do. The rich men had joy only in showing off how much they gave.

PRAYER: Dear Lord Jesus, please make us glad to give as much as we can to help others to be happy. Amen.

SONG: "We Give Thee but Thine Own," page 519.

## TWENTY-SEVENTH EVENING

Teach me Thy way, O Jehovah. Psalm 86:11

WHEN Jesus was a boy He often walked outside the village to the hillsides. There He saw shepherds caring for their sheep. They led the flocks to green fields where there was sweet grass for them to eat. They found quiet pools of water for them to drink. They protected them from harm. They took care of the sheep whenever they hurt themselves. Jesus liked to watch the shepherds for they were good and kind. He often thought of David, that great king who was once a shepherd boy.

When Jesus grew to be a man He told beautiful stories to grown-up people and to children. One time He told a story about a shepherd, a very kind, loving shepherd, who had many sheep and lambs. This shepherd knew all the sheep and lambs by name. They knew him, too, and whenever he called their names, they came to him gladly.

During the day the shepherd led the sheep and lambs from pasture to pasture so they would have plenty of grass to eat. As they walked from one place to another the shepherd went ahead of them to see that all was safe for them. The shepherd found the kind of quiet water for them which sheep like. So they ate and drank and were happy all through the day. When the sun began to go down the shepherd led the sheep toward home to the fold where they slept at night. The fold was a safe place because it had a high wall around it and a door which could be shut tight enough to keep out any one who ought not to enter the fold. As they entered the fold the shepherd stood by the doorway and looked at each sheep. If any were hurt, he put oil upon them to make them comfortable and to heal them. And he always counted the sheep to be sure they were all there in the fold safe away from harm.

One night when the shepherd was counting the sheep, he missed one little lamb. It was not there. He looked again to be sure that he had not missed it, but it was not there. So he knew the lamb was lost and out on the road or in the field in the dark. He was very tired after the long day's work, but he knew the lamb would never be able to find its way home alone. He knew it would be frightened and cold and lonely. So tired as he was, he took his crook and his long staff and went out to look for the little lamb. On and on he went in the dark with his lantern. Now and then he called the lamb's name. By and by he heard a faint little cry. Then he knew which way to take. He hurried on and soon found the lamb caught in a big brier bush which held it by its soft woolly coat. The shepherd loosened the briers and the lamb was free. Oh, how glad the lamb was to hear the shepherd's kind voice and to feel his strong arms as he lifted it to his bosom and wrapped it up warmly in the folds of his long coat! And how glad the shepherd was to find the lamb! He forgot how tired he was as he hurried home. As he drew near the fold, he called out to his neighbors, "Rejoice with me, I have found my lamb that was lost."

PRAYER: Dear Jesus, we are like the little lambs and need Thy care and love always. We thank Thee for all the good things and the love which Thou hast given us. Amen.

SONG: "The King of Love," page 512.

## TWENTY-EIGHTH EVENING

The wind and the sea obey Him. Mark 4:41

AT THE end of one very busy day, Jesus and His helpers stepped in a boat and prepared to go across the lake to rest a while. Jesus was very, very tired. He had been helping people all day long. So one of His friends brought Him a cushion or pillow and He lay down in the end of the boat and went to sleep.

As He slept there, the blue clouds became gray and black. It grew darker and darker. The wind began to rise. It blew harder and harder. The smooth water of the lake became ruffled. The waves grew higher and higher. They rocked the little boat more and more. The disciples were frightened. They did not know what to do. It seemed to them that the boat would soon be tipped so that they would tumble into the lake. Finally they woke Jesus, and said: "Teacher, we are in great danger. Cannot You do something for us quickly?" And Jesus looked calmly at the clouds, and at the rolling waves. He was not afraid of them nor of the rushing wind which He felt on His face and which tipped the boat. He knew the clouds and wind and waves all belonged to the Heavenly Father, and the Heavenly Father had given Him power to rule them. So He spoke to the wind and the waves. He said, "Peace, be still." And at once the wind stopped blowing and the waves stopped rolling and the boat straightened in the water and everybody was safe.

The disciples were no longer afraid. They looked at the waves and the boat and at Jesus and each other. They said: "Our Master is wonderful. He can do all things for us. Even the wind and the waves obey Him."

PRAYER: Dear Lord Jesus, we are glad that Thou canst take care of us and comfort us no matter where we are. Help us to trust and obey Thee, always. Amen.

SONG: "Jesus Saviour, Pilot Me," page 498.

"PEACE BE TO THIS HOUSE"
From a painting by W. C. T. Dobson

# TWENTY-NINTH EVENING

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Luke 11:9

ALTHOUGH Jesus went about doing good continually, He had many trials and burdens, so He often talked with the Heavenly Father in prayer. Sometimes He prayed in the presence of His disciples; sometimes He went up in a mountain alone and prayed. While there He told the Father of His love for Him and of His willingness to obey Him; there He asked for the strength and ability to do His work well; there He prayed for His friends and disciples, that they too might have the joy of helping others to know God's way of living happily.

His friends knew that He often left them so that He might be alone with the Heavenly Father. One time when He returned to them after such an absence, one of the disciples said, "Lord, teach us to pray." It seems to us that this disciple, whoever he was, must have realized that Jesus had learned to talk with the Heavenly Father just as boys and girls talk with their fathers and mothers; and that after Jesus had talked with the Father, He was always stronger and more able to do the hard work He had to do. So this disciple wanted to know how he and his friends might come to the Father and receive the same kind of help and blessing for themselves. Therefore his request came: "Lord, teach us to pray."

So they gathered about Jesus and He taught them to pray, saying, "When ye pray, ye shall say, 'Our Father, who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. For Thine is the kingdom, and the power, and the glory, forever. Amen.'"

Thus Jesus taught His disciples of that day to pray, and they have passed the prayer down to you and me. This prayer is called the Lord's Prayer, or the prayer the Lord taught His disciples. The prayer teaches us that God is our Father, and that we may go as freely to Him for the things we call spiritual gifts, such as kindness, gentleness, love, peace, joy, courage, as we go to our earthly fathers and mothers for the things we call physical gifts, such as food, clothing, toys, and books. It also teaches us that when we go to the Father asking for these gifts, we must be willing to trust Him to decide how it is best for us to receive them so that we shall become the noblest boys and girls we can be, and so that we shall know how to share our gifts with others. This prayer also teaches us how to express our love for God and our appreciation of His power and His holiness, and to seek His forgiveness for wrongdoing. It is a wonderful prayer and we should use it thoughtfully every day.

PRAYER: Dear Lord Jesus, we thank Thee for teaching us to pray. Help us to draw near to our Heavenly Father every day, just as Thou didst, so that we may be blessed by the strength and help we receive even as Thou wert blessed. Amen.

SONG: "Hear Us, Our Father!" page 513

# THIRTIETH EVENING

We love, because He first loved us. 1 John 4:19

ONE time Jesus was spending a week-end with his friends Martha and Mary and Lazarus, who lived at Bethany. On the day after the Sabbath Jesus started from Bethany to Jerusalem over the Mount of Olives. His disciples were with Him, and also a great many other people who had learned to love Him. As Jesus walked on, with the crowd following Him, they were met by two of His disciples who had brought to Him a fine young colt that He might ride into Jerusalem. So the people spread some of their gay-colored clothing upon the colt and Jesus mounted him. Then some took the colt's bridle and led him along the pathway. Near Jesus walked the disciples, His best friends, and before Him walked and ran a great number of people. Many of them threw their outer robes in the road, others broke branches from the palm trees by the wayside and cast them before Jesus; and Jesus rode over the bright coats and the green leaves spread out before Him. The people were very happy, and when the disciples began to sing aloud their praises of Jesus, many joined in their glad shouts as they cried, "Hosanna to the Son of David; blessed is He that cometh in the Name of the Lord. Hosanna in the highest!"

As they traveled on they came to a place on the road from which they could see Jerusalem. The whole city was crowded with people who had gathered there to keep a festival which was kept every year at spring time. Many of them knew Jesus and as they heard the shouts proclaiming His coming, they hurried out to meet Him. There were children there too and they knew Jesus as their friend. They ran even faster than the older people, and they joined in the glad singing of those who rejoiced in the goodness and kindness of Jesus. Finally they arrived at Jerusalem. Jesus went to the temple, but He did not stay long for it was late in the day. However, the next morning Jesus went back to the temple and that day the children showed their love for Him. They loved Jesus because He was good to them and every one else. They loved Jesus because He first loved them. So they sang Him a great song of praise. They sang, "Blessed is He that cometh in the name of the Lord; Hosanna in the highest." And Jesus loved the children who sang, and the song they sang. It made Him very happy, and helped Him to go on with His work.

PRAYER: Dear Lord Jesus, we too love Thee. We too will sing songs of praises to Thee. Amen.

SONG: "I Think When I Read That Sweet Story," page 514.

## THIRTY-FIRST EVENING

Because I live, ye shall live also. John 14:19

JESUS went about doing good deeds. He healed the sick, made the blind to see, caused the deaf to hear, helped all who needed aid. It seems to us that every one would have loved Jesus and would have been glad to do the things He taught them because the doing of those things brought happiness to themselves and to others. But some of the people did not want to be good. These people did not like Jesus. They did everything they could to spoil His work and to harm Him personally. They became His great enemies and one night they did a terrible thing.

Jesus and His friends were in a Garden. It was on the Mount of Olives and very few people were there. Jesus had gone there to pray. While He prayed a band of soldiers, sent by those who disliked Him, came and arrested Him. The next day Jesus died because He was brave enough to remain true to the work the Father had given Him to do, which was to show us how to love and obey God and how to live together in peace and goodwill.

When Jesus died a man named Joseph asked to take care of His body. So he wrapped it in a beautiful linen robe and laid it tenderly in a small room called a tomb which was in a garden nearby. This room had been cut in the side of a rock. The door was a very large rock that was rolled across the doorway. Then the friends of Jesus who had seen Him die went away sorrowing greatly for they thought they would never see Jesus again.

On the morning of the third day afterward, some of His women-friends came to the tomb in the garden. They brought with them sweet spices to lay about the body of Jesus. As they came near the tomb they said, "Who will roll us away the stone from the door of the tomb?" but to their great surprise, the heavy stone was rolled away. The women entered the little room at once expecting to find the body of Jesus, but it was not there. Beside the place where His body had been they saw a young man arrayed in a white robe. He said to them, "Be not amazed; ye seek Jesus, the Nazarene; He is risen; He is not here!" And the women looked and saw that the angel spoke the truth. Jesus was not there. He was risen from the dead. He was alive!

A bit later Mary, one of the women to whom the angel had spoken, was standing alone in the garden near the tomb. She was wondering where Jesus could be when some one came and stood near her. He spoke her name, "Mary" and then Mary knew Him. It was Jesus who stood beside her. All Mary's sorrow was turned to joy; the One whom she loved was not dead, but alive! Jesus told her to go tell His disciples that she had seen Him and she went at once.

Some time after this, there came a day when Jesus went to be with the Heavenly Father; but His disciples did not grieve for they knew He was alive forevermore. He seemed very near to them and He helped them as they tried to do the work He had asked them to do. Then too He had said, "Because I live, ye shall live also," and "If I go and prepare a place for you, I come again; . . . that where I am, there ye may be also." So the disciples rejoiced, and we too rejoice, because Jesus lives and is our friend, and because we too shall go some day to be with Him always.

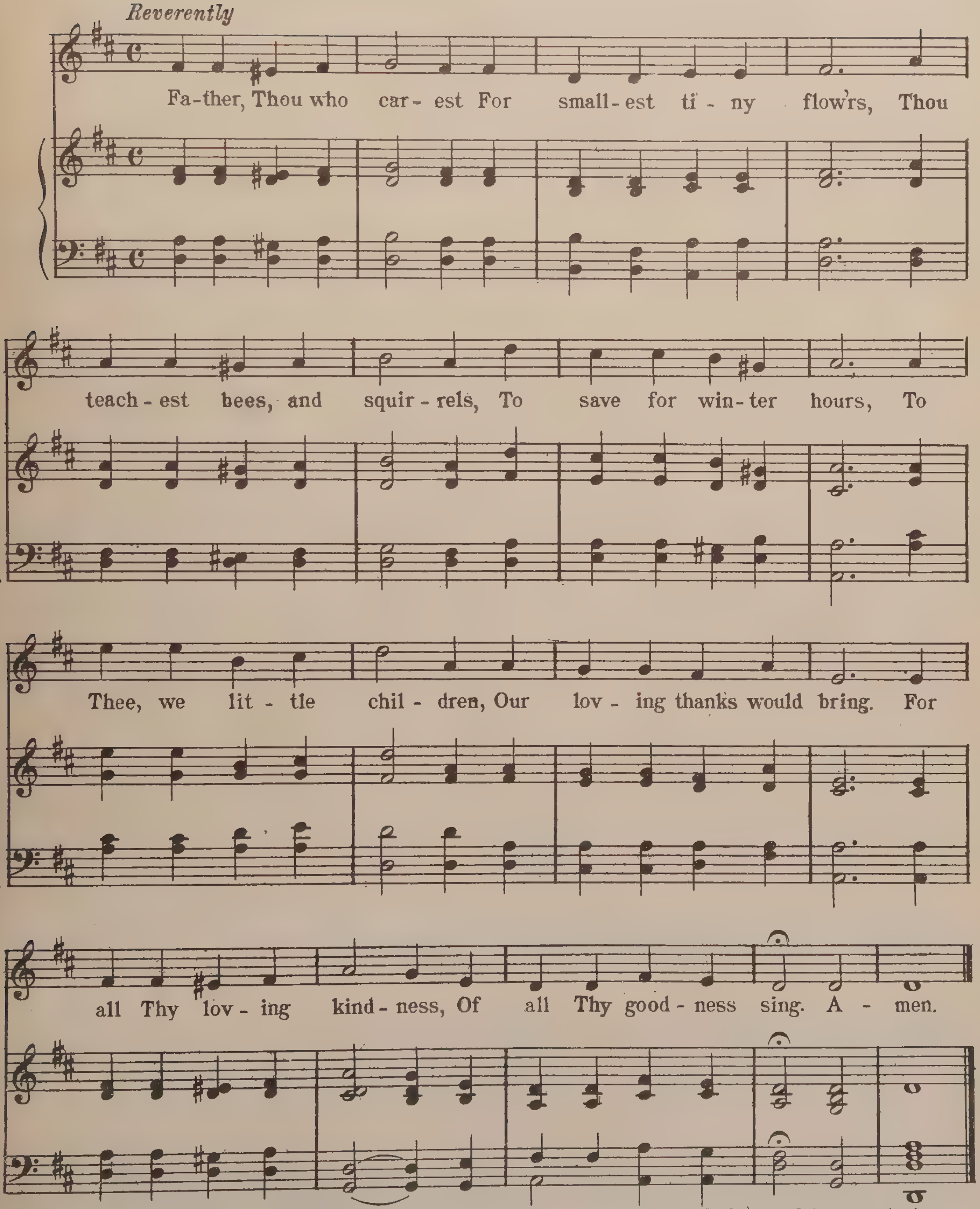
PRAYER: Dear Lord Jesus, we are so glad that You live and are our friend. Help us to remember this every day. Amen.

SONG: "Jerusalem the Golden," page 520.

*Copyright by Braun & Co.*

THE GUARDIAN ANGEL
From a painting by L. A. Tessier

# God's Care of All Things*


Reverently
Fa-ther, Thou who car-est For small-est ti-ny flow'rs, Thou
teach-est bees, and squir-rels, To save for win-ter hours, To
Thee, we lit-tle chil-dren, Our lov-ing thanks would bring. For
all Thy lov-ing kind-ness, Of all Thy good-ness sing. A-men.

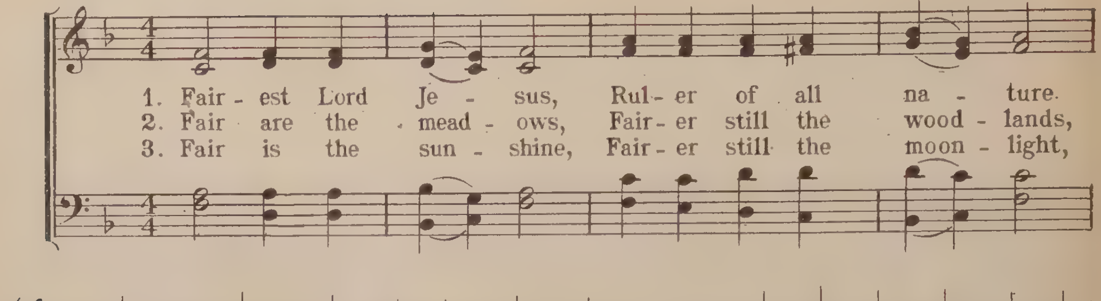
---

* *From "Song Stories for the Kindergarten," by Mildred J. and Patty H. Hill, used by permission.*

## Fairest Lord Jesus

W. GLADDEN

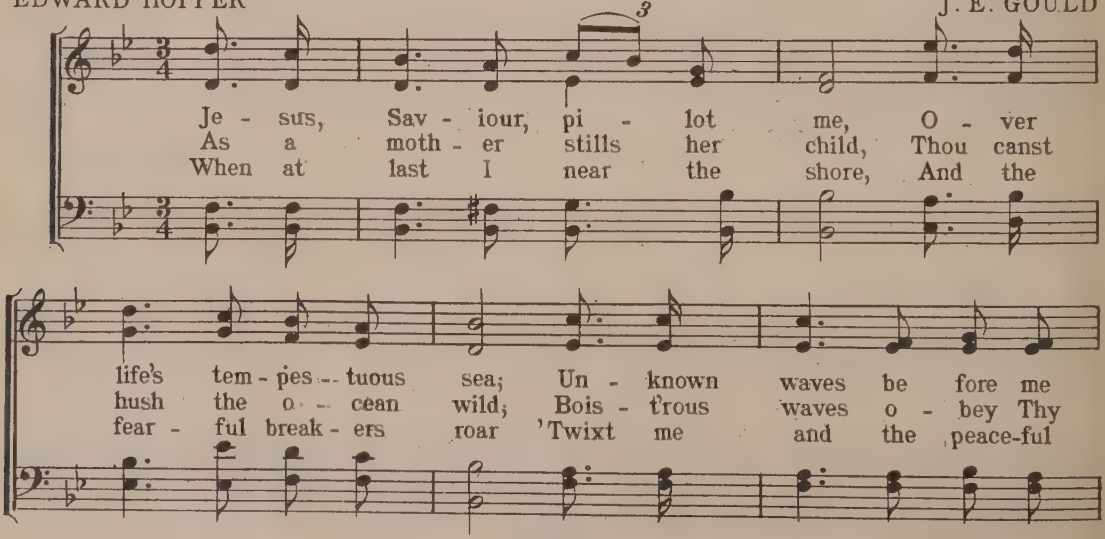
German Arr. by R. S. WILLIS

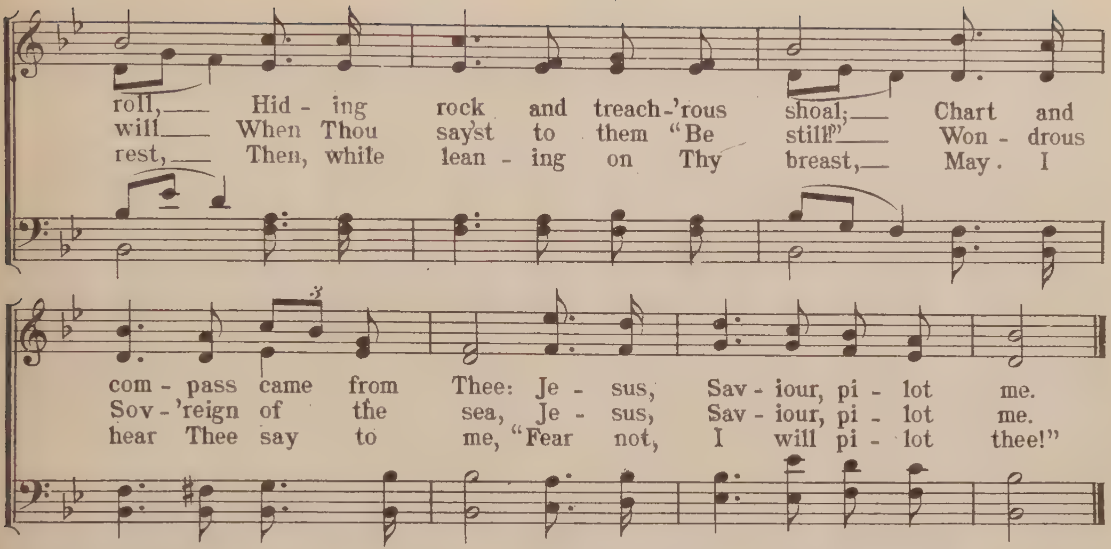

1. Fair - est Lord Je - sus, Rul - er of all na - ture. O Thou of God and man the Son, Thee will I cher - ish, Thee will I hon - or, Thou, my soul's glo - ry, joy, and crown.
2. Fair are the mead - ows, Fair - er still the wood - lands, Robed in the bloom - ing garb of spring; Je - sus is fair - er, Je - sus is pur - er, Who makes the woe - ful heart to sing.
3. Fair is the sun - shine, Fair - er still the moon - light, And all the twink - ling, star - ry host; Je - sus shines bright - er, Je - sus shines pur - er Than all the an - gels Heav'n can boast.

## Jesus, Saviour, Pilot Me

EDWARD HOPPER

J. E. GOULD

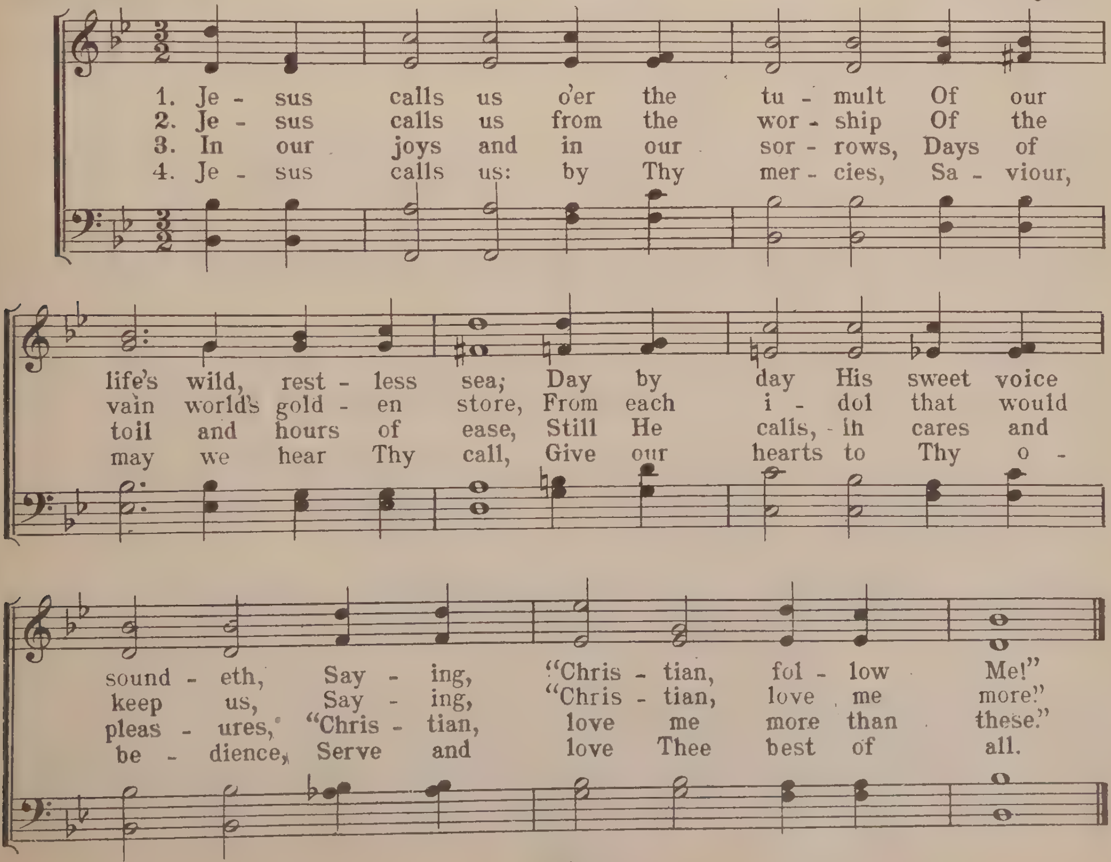

Je - sus, Sav - iour, pi - lot me, O - ver life's tem - pes - tuous sea; Un - known waves be - fore me
As a moth - er stills her child, Thou canst hush the o - cean wild; Bois - t'rous waves o - bey Thy
When at last I near the shore, And the fear - ful break - ers roar 'Twixt me and the peace-ful
3


roll, Hid-ing rock and treach-'rous shoal; Chart and compass came from Thee: Jesus, Saviour, pilot me.
will When Thou say'st to them "Be still!" Wondrous Sov-'reign of the sea, Jesus, Saviour, pilot me.
rest, Then, while lean-ing on Thy breast, May I hear Thee say to me, "Fear not, I will pilot thee!"

## Jesus Calls Us

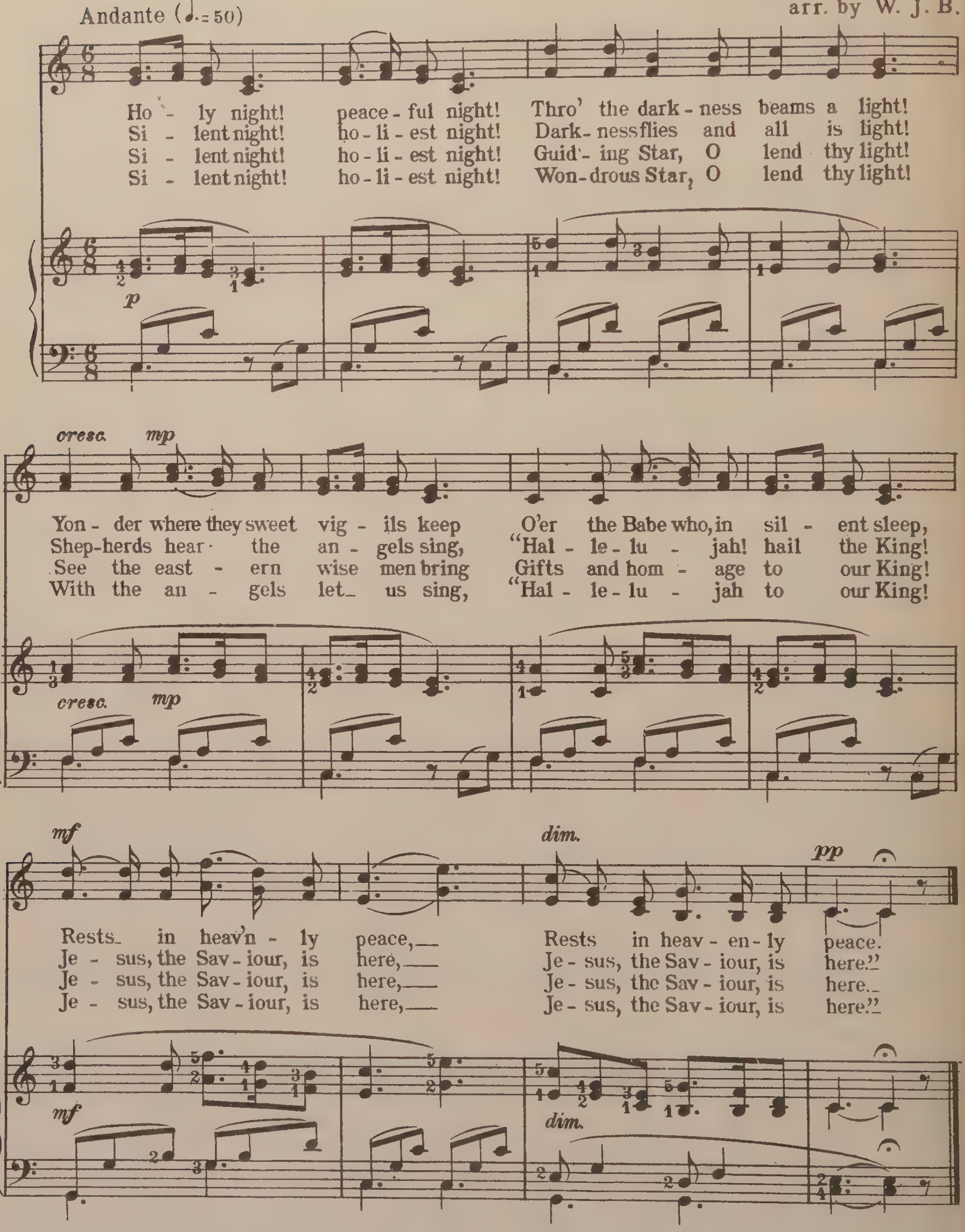
C. F. ALEXANDER

W. H. JUDE


1. Jesus calls us o'er the tumult Of our life's wild, restless sea; Day by day His sweet voice soundeth, Saying, "Christian, follow Me!"
2. Jesus calls us from the worship Of the vain world's golden store, From each idol that would keep us, Saying, "Christian, love me more."
3. In our joys and in our sorrows, Days of toil and hours of ease, Still He calls, in cares and pleasures, "Christian, love me more than these."
4. Jesus calls us: by Thy mercies, Saviour, may we hear Thy call, Give our hearts to Thy obedience, Serve and love Thee best of all.

# Holy Night! Peaceful Night

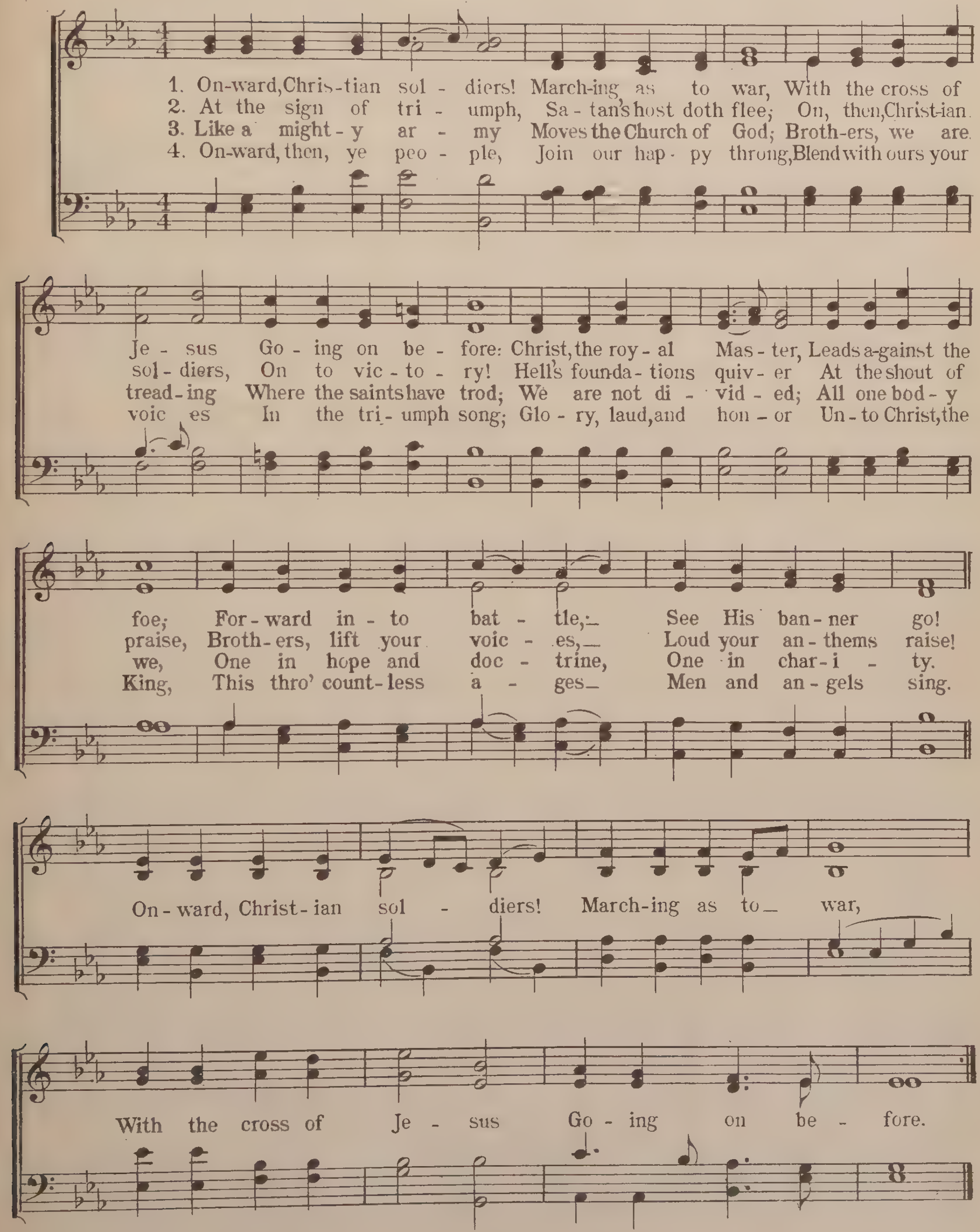
FRANZ GRUBER
arr. by W. J. B.


Andante (♩. = 50)
Ho - ly night! peace - ful night! Thro' the dark - ness beams a light!
Si - lent night! ho - li - est night! Dark - ness flies and all is light!
Si - lent night! ho - li - est night! Guid - ing Star, O lend thy light!
Si - lent night! ho - li - est night! Won - drous Star, O lend thy light!
p
cresc.
mp
Yon - der where they sweet vig - ils keep O'er the Babe who, in sil - ent sleep,
Shep - herds hear the an - gels sing, "Hal - le - lu - jah! hail the King!
See the east - ern wise men bring Gifts and hom - age to our King!
With the an - gels let us sing, "Hal - le - lu - jah to our King!
mf
dim.
pp
Rests in heav'n - ly peace, Rests in heav - en - ly peace.
Je - sus, the Sav - iour, is here, Je - sus, the Sav - iour, is here."
Je - sus, the Sav - iour, is here, Je - sus, the Sav - iour, is here.
Je - sus, the Sav - iour, is here, Je - sus, the Sav - iour, is here."

# Onward, Christian Soldiers

S. BARING-GOULD

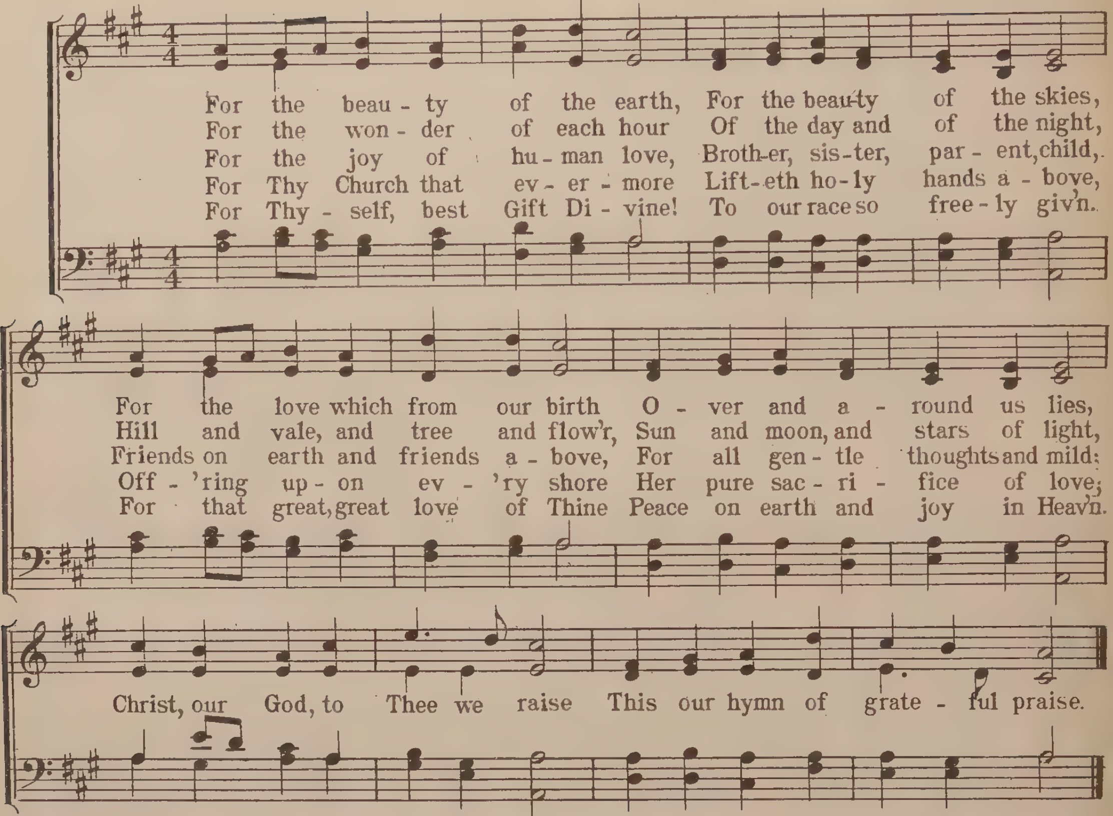
Sir ARTHUR SULLIVAN


1. On-ward, Chris-tian sol - diers! March-ing as to war, With the cross of
2. At the sign of tri - umph, Sa - tan's host doth flee; On, then, Christ-ian
3. Like a might - y ar - my Moves the Church of God; Broth-ers, we are
4. On-ward, then, ye peo - ple, Join our hap - py throng, Blend with ours your
Je - sus Go - ing on be - fore: Christ, the roy - al Mas - ter, Leads a-gainst the
sol - diers, On to vic - to - ry! Hell's foun-da - tions quiv - er At the shout of
tread - ing Where the saints have trod; We are not di - vid - ed; All one bod - y
voic es In the tri - umph song; Glo - ry, laud, and hon - or Un - to Christ, the
foe; For - ward in - to bat - tle, See His ban - ner go!
praise, Broth - ers, lift your voic - es, Loud your an - thems raise!
we, One in hope and doc - trine, One in char - i - ty.
King, This thro' count - less a - ges Men and an - gels sing.
On - ward, Christ - ian sol - diers! March-ing as to war,
With the cross of Je - sus Go - ing on be - fore.

# For the Beauty of the Earth

F. S. PIERPOINT

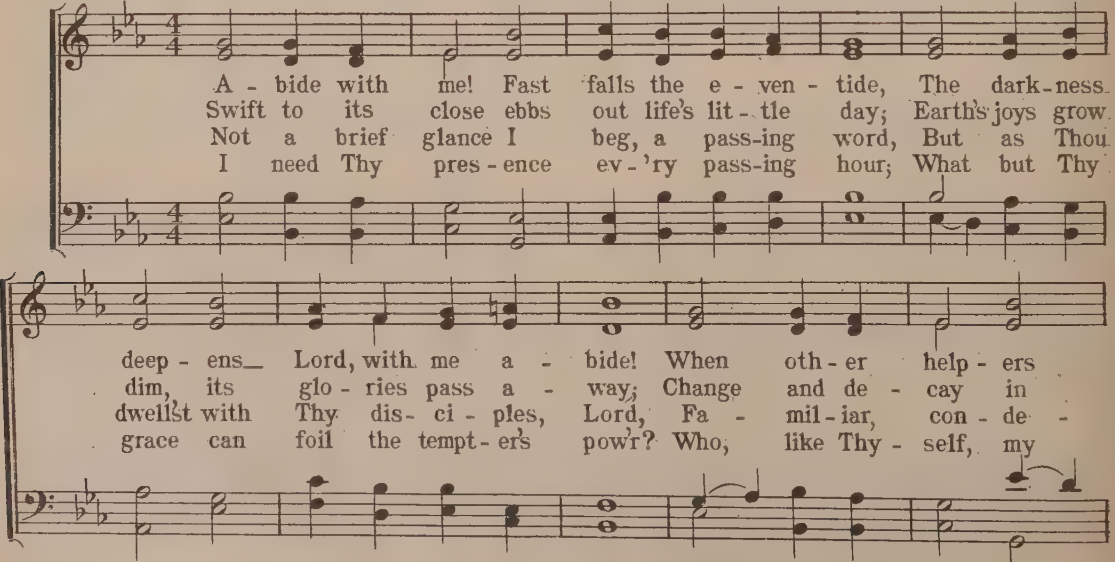
C. KOCHER

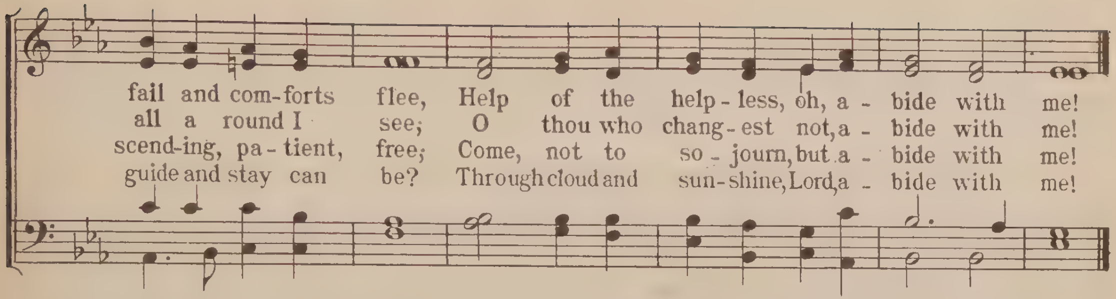

For the beau - ty of the earth, For the beau-ty of the skies,
For the won - der of each hour Of the day and of the night,
For the joy of hu - man love, Broth-er, sis - ter, par - ent, child,
For Thy Church that ev - er - more Lift-eth ho - ly hands a - bove,
For Thy - self, best Gift Di - vine! To our race so free - ly giv'n.
For the love which from our birth O - ver and a - round us lies,
Hill and vale, and tree and flow'r, Sun and moon, and stars of light,
Friends on earth and friends a - bove, For all gen - tle thoughts and mild;
Off - 'ring up - on ev - 'ry shore Her pure sac - ri - fice of love;
For that great, great love of Thine Peace on earth and joy in Heav'n.
Christ, our God, to Thee we raise This our hymn of grate - ful praise.

H. F. LYTE

# Abide With Me

W. H. MONK

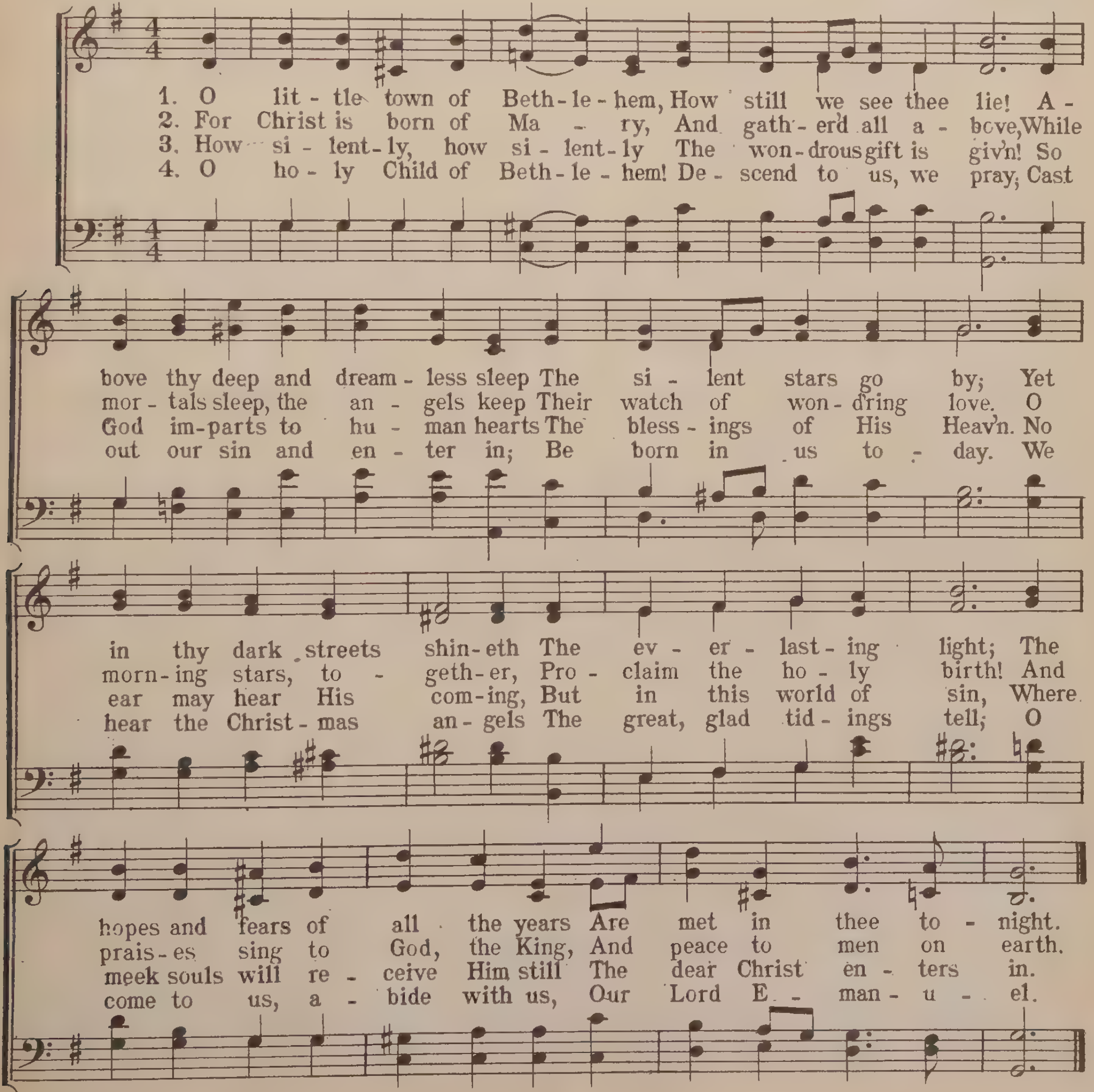

A - bide with me! Fast falls the e - ven - tide, The dark - ness
Swift to its close ebbs out life's lit - tle day; Earth's joys grow
Not a brief glance I beg, a pass - ing word, But as Thou
I need Thy pres - ence ev - 'ry pass - ing hour; What but Thy
deep - ens Lord, with me a - bide! When oth - er help - ers
dim, its glo - ries pass a - way; Change and de - cay in
dwell'st with Thy dis - ci - ples, Lord, Fa - mil - iar, con - de -
grace can foil the tempt - er's pow'r? Who, like Thy - self, my


fail and com-forts flee, Help of the help-less, oh, a-bide with me!
all a round I see; O thou who chang-est not, a-bide with me!
scend-ing, pa-tient, free; Come, not to so-journ, but a-bide with me!
guide and stay can be? Through cloud and sun-shine, Lord, a-bide with me!

# O Little Town of Bethlehem

P BROOKS

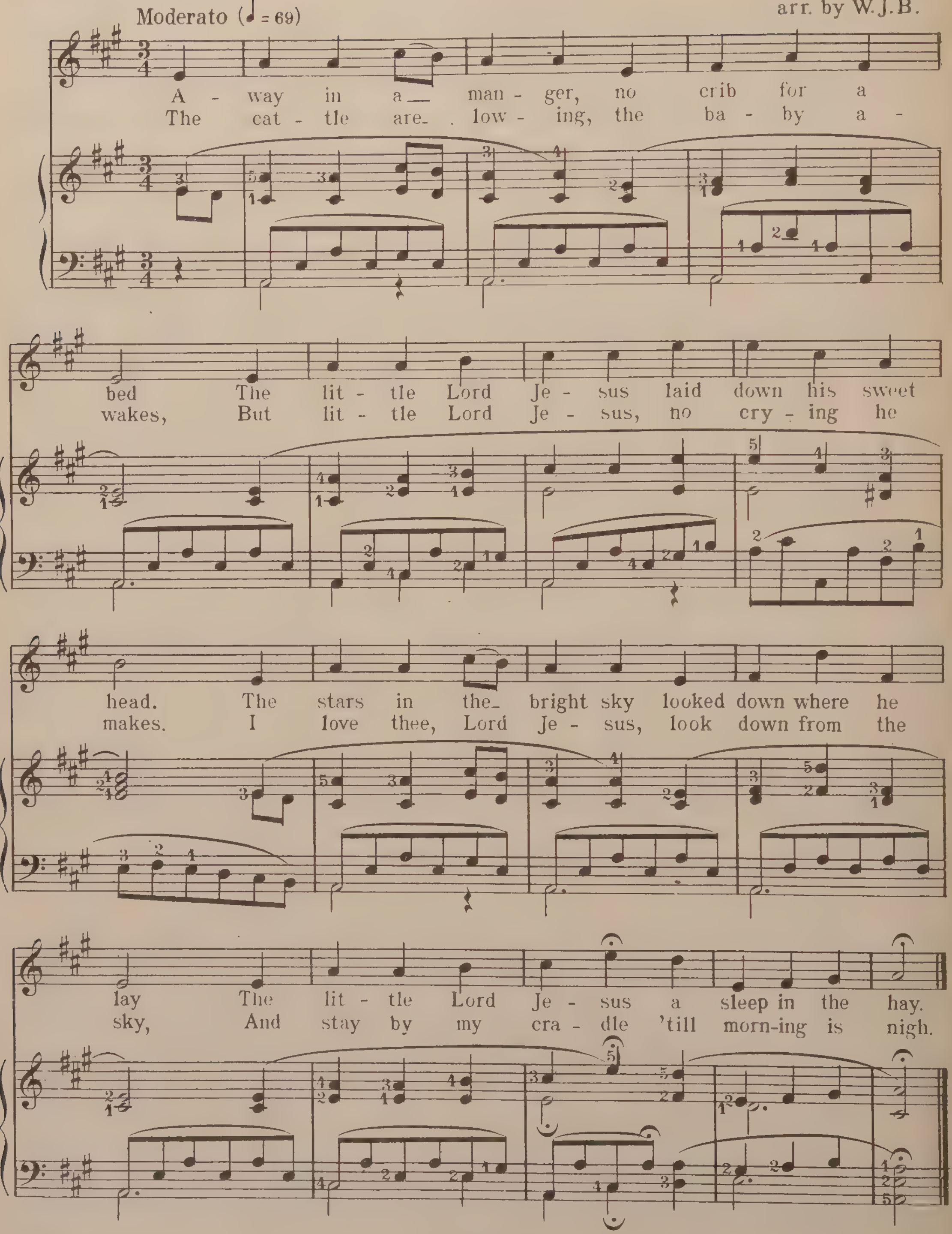
L. H. REDNER


1. O lit-tle town of Beth-le-hem, How still we see thee lie! A-
2. For Christ is born of Ma-ry, And gath-er'd all a-bove, While
3. How si-lent-ly, how si-lent-ly The won-drous gift is giv'n! So
4. O ho-ly Child of Beth-le-hem! De-scend to us, we pray; Cast
bove thy deep and dream-less sleep The si-lent stars go by; Yet
mor-tals sleep, the an-gels keep Their watch of won-d'ring love. O
God im-parts to hu-man hearts The bless-ings of His Heav'n. No
out our sin and en-ter in; Be born in us to-day. We
in thy dark streets shin-eth The ev-er-last-ing light; The
morn-ing stars, to-geth-er, Pro-claim the ho-ly birth! And
ear may hear His com-ing, But in this world of sin, Where
hear the Christ-mas an-gels The great, glad tid-ings tell; O
hopes and fears of all the years Are met in thee to-night.
prais-es sing to God, the King, And peace to men on earth.
meek souls will re-ceive Him still The dear Christ en-ters in.
come to us, a-bide with us, Our Lord E-man-u-el.

# Away in a Manger

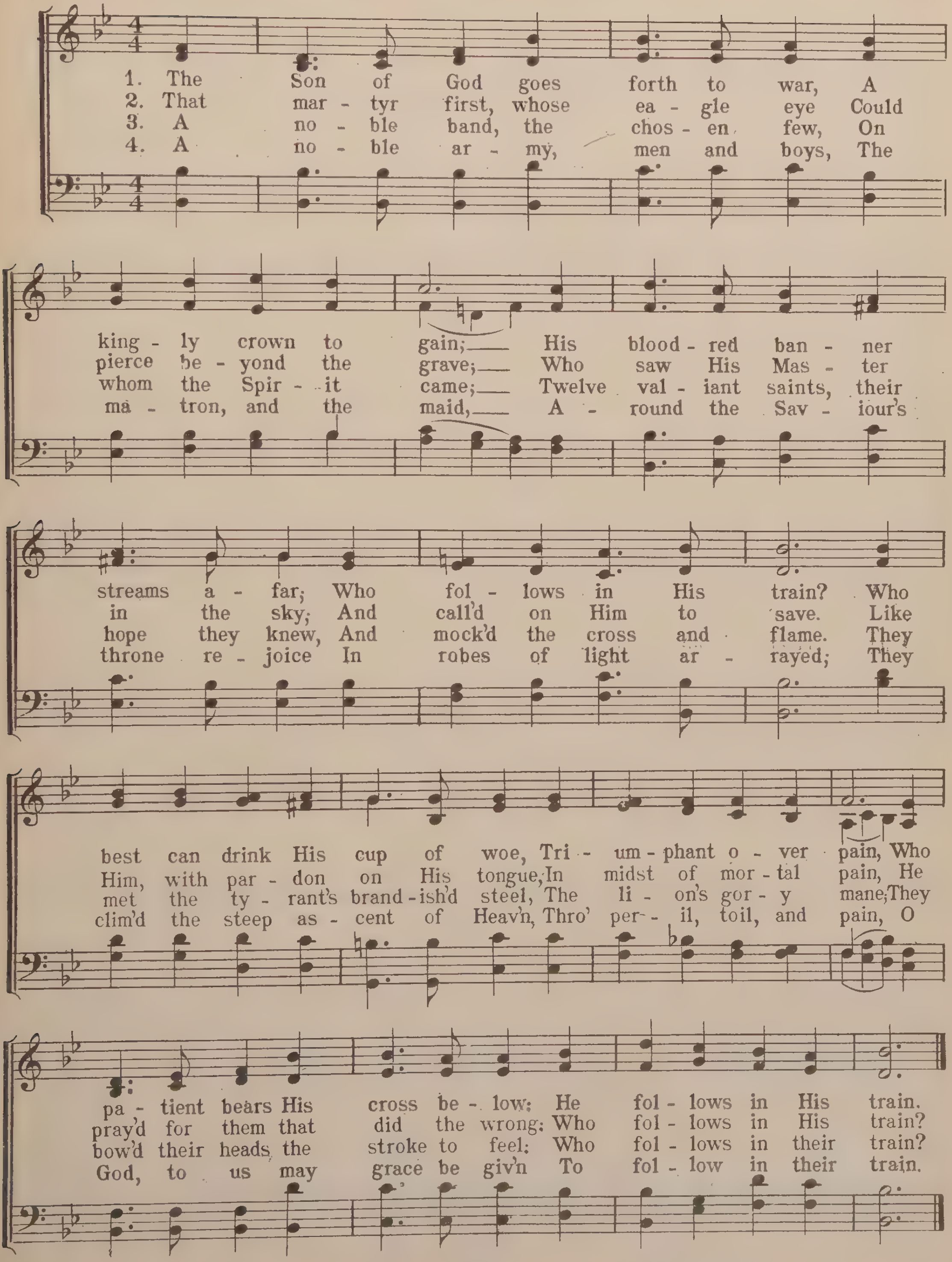
MARTIN LUTHER

J. E. SPILLMAN
arr. by W. J. B.


Moderato (♩ = 69)
A - way in a __ man - ger, no crib for a bed The lit - tle Lord Je - sus laid down his sweet head. The stars in the_ bright sky looked down where he lay The lit - tle Lord Je - sus a sleep in the hay.
The cat - tle are_ . low - ing, the ba - by a - wakes, But lit - tle Lord Je - sus, no cry - ing he makes. I love thee, Lord Je - sus, look down from the sky, And stay by my cra - dle 'till morn-ing is nigh.

# The Son of God Goes Forth to War

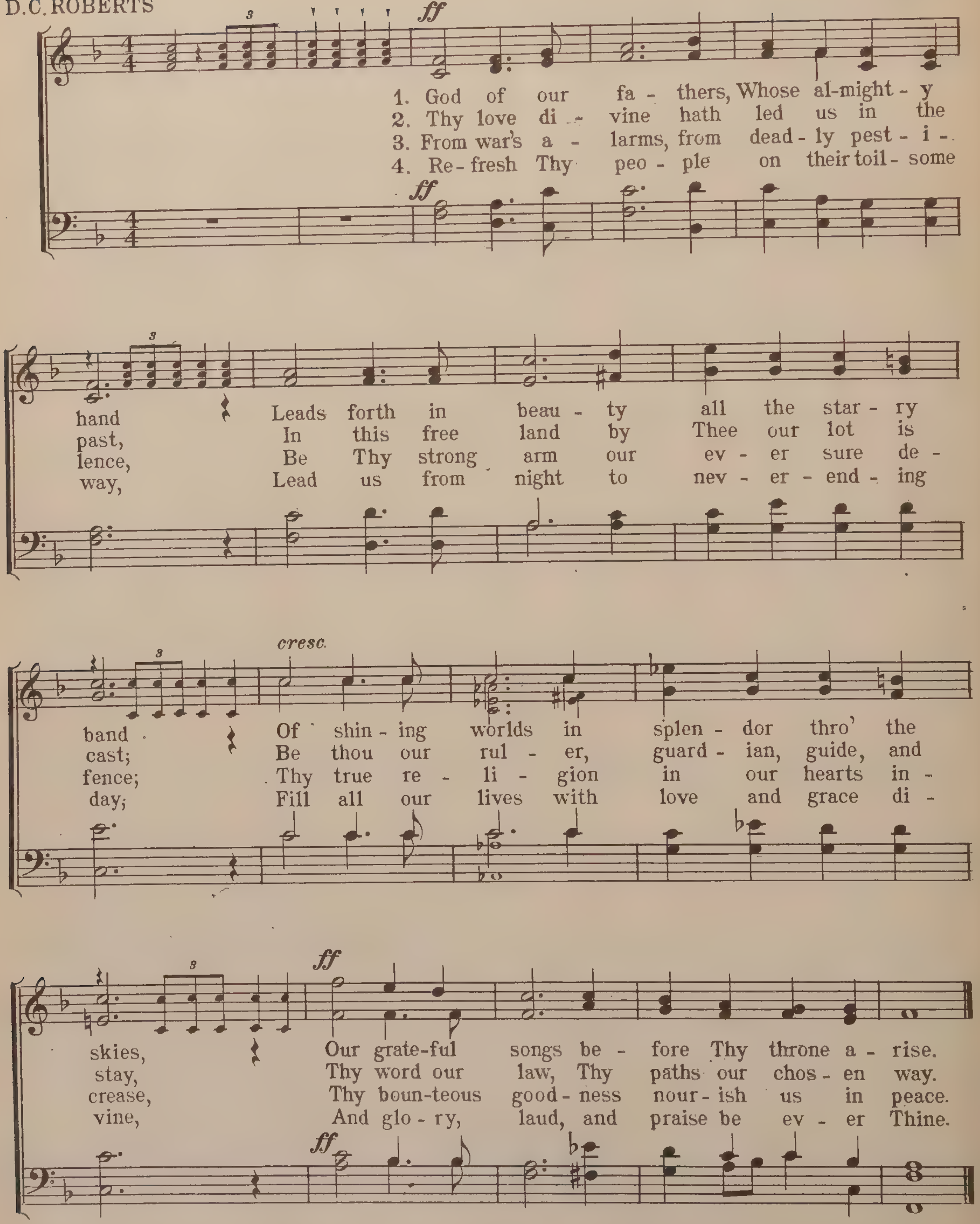
R. HEBER
H. S. CUTLER


1. The Son of God goes forth to war, A
2. That mar - tyr first, whose ea - gle eye Could
3. A no - ble band, the chos - en few, On
4. A no - ble ar - my, men and boys, The
king - ly crown to gain; His blood - red ban - ner
pierce be - yond the grave; Who saw His Mas - ter
whom the Spir - it came; Twelve val - iant saints, their
ma - tron, and the maid, A - round the Sav - iour's
streams a - far; Who fol - lows in His train? Who
in the sky; And call'd on Him to save. Like
hope they knew, And mock'd the cross and flame. They
throne re - joice In robes of light ar - rayed; They
best can drink His cup of woe, Tri - um - phant o - ver pain, Who
Him, with par - don on His tongue, In midst of mor - tal pain, He
met the ty - rant's brand - ish'd steel, The li - on's gor - y mane; They
clim'd the steep as - cent of Heav'n, Thro' per - il, toil, and pain, O
pa - tient bears His cross be - low; He fol - lows in His train.
pray'd for them that did the wrong; Who fol - lows in His train?
bow'd their heads the stroke to feel; Who fol - lows in their train?
God, to us may grace be giv'n To fol - low in their train.

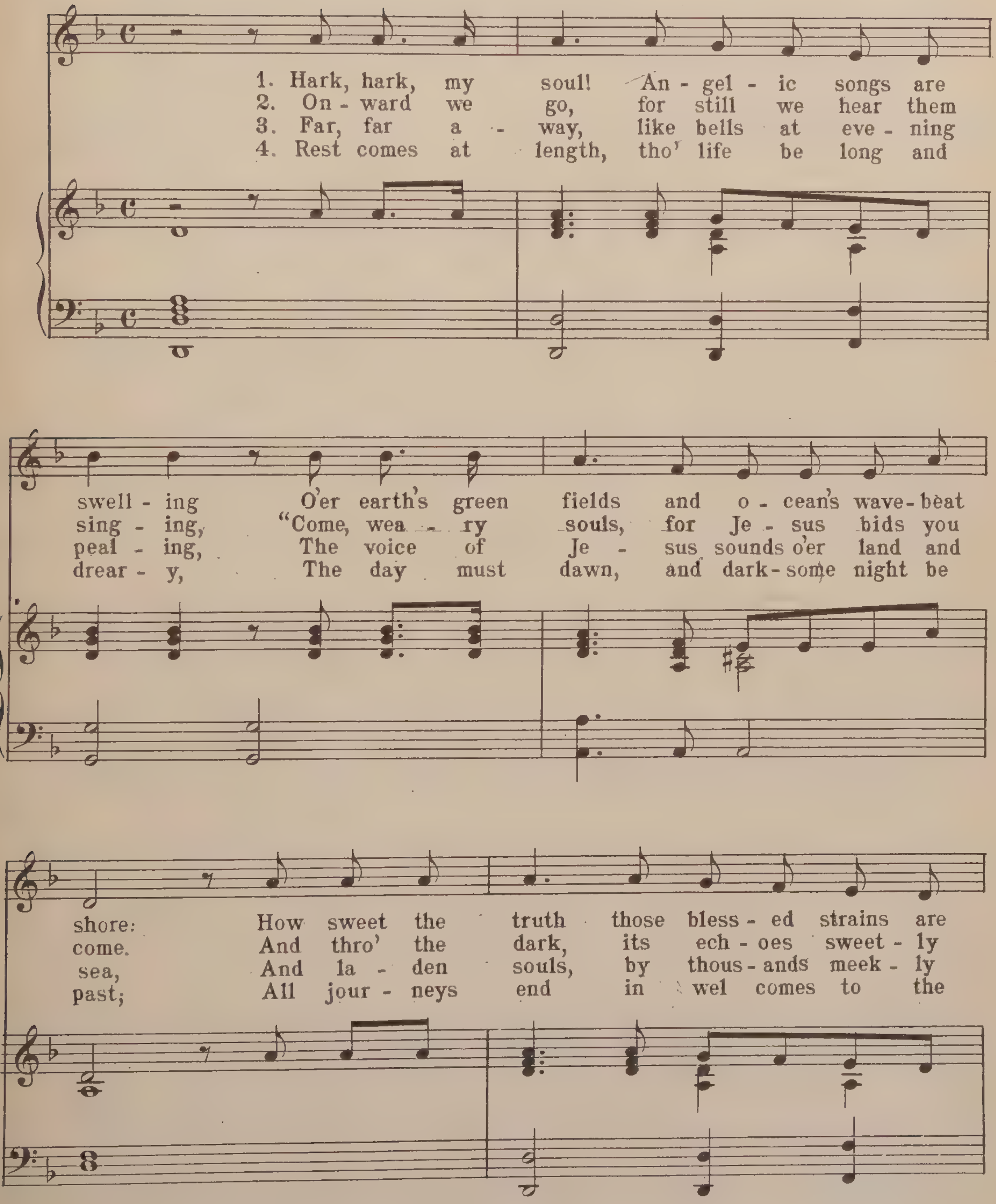
# God of Our Fathers

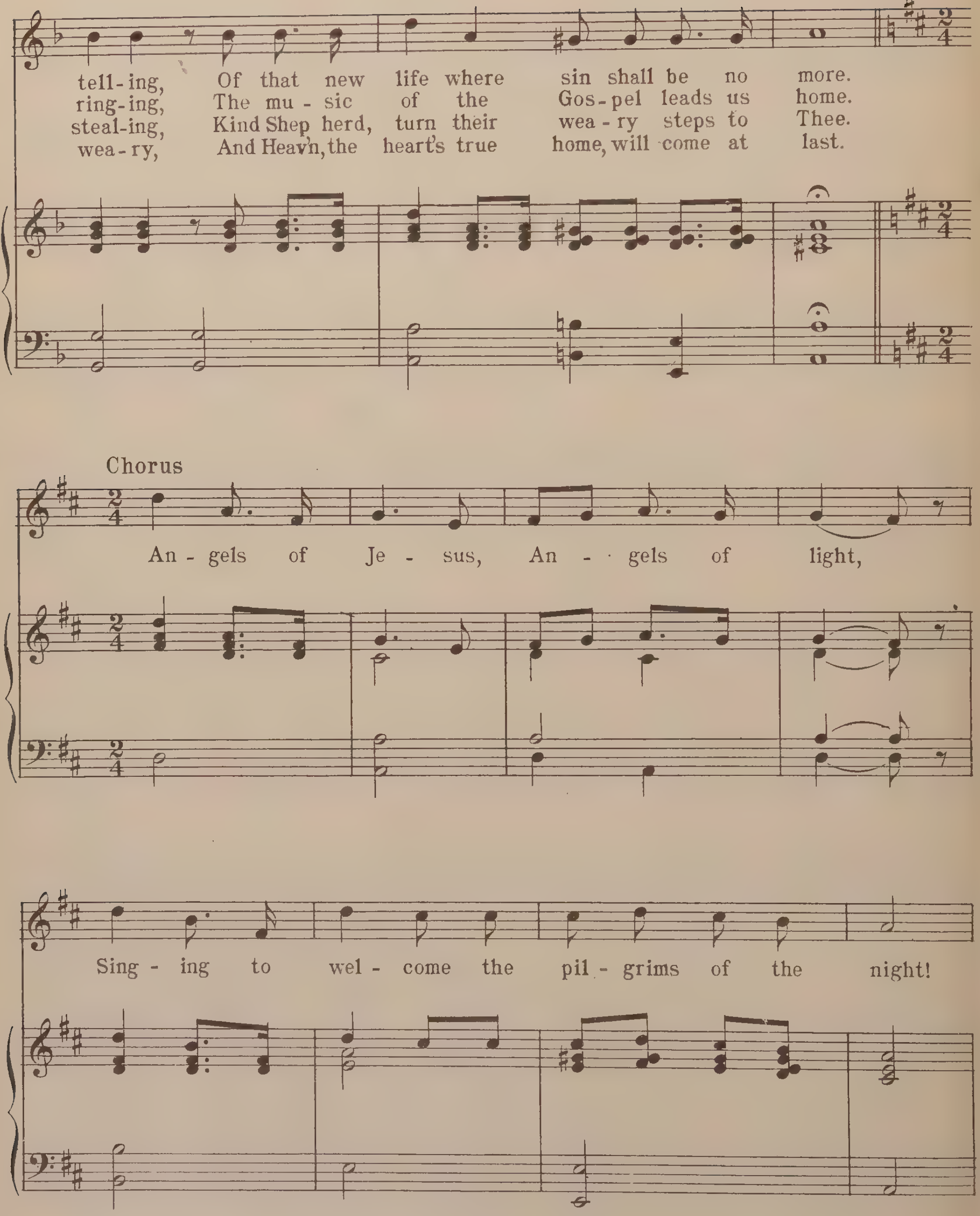
D.C. ROBERTS

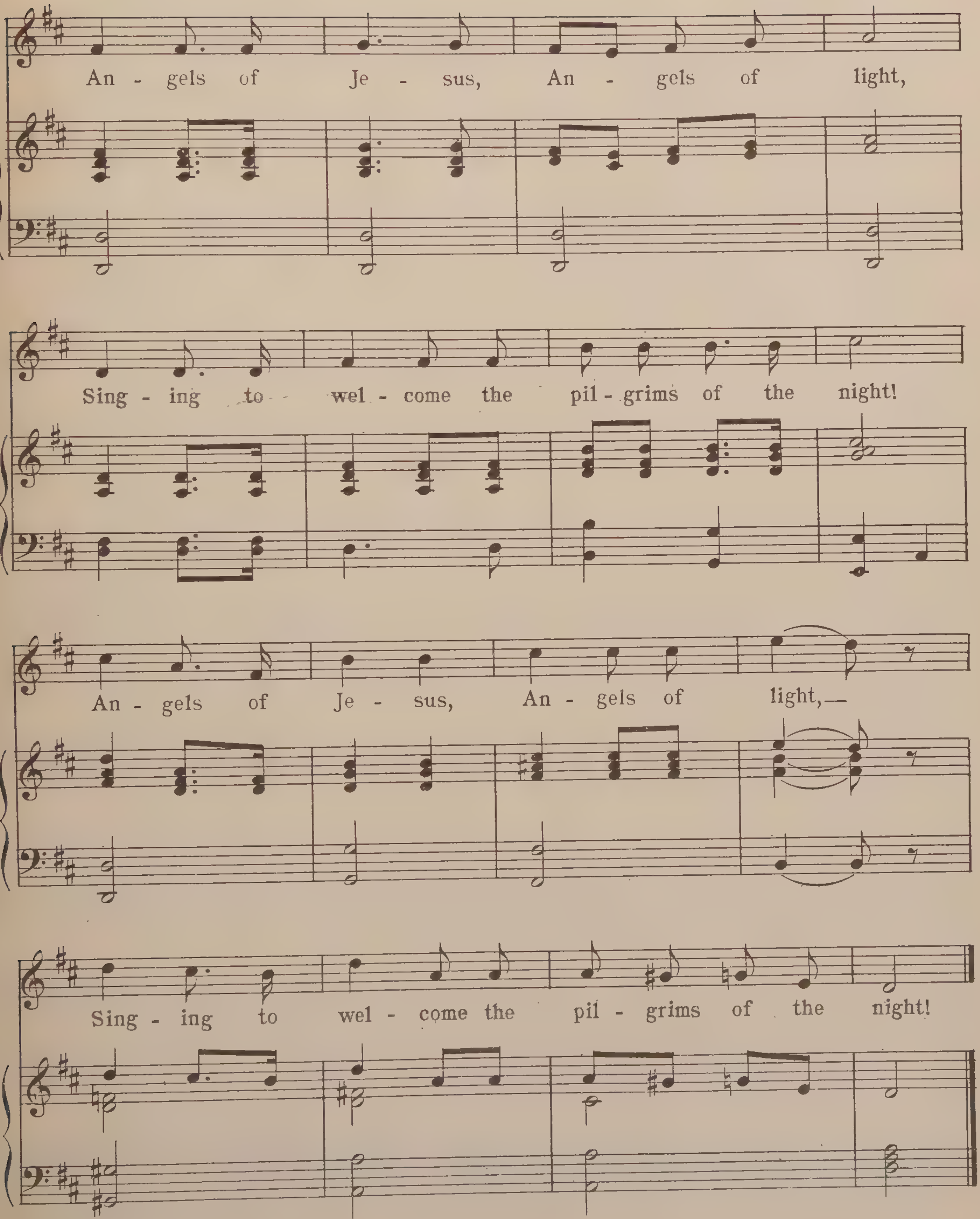
G. W. WARREN


ff
1. God of our fathers, Whose almighty hand
Leads forth in beauty all the starry band
Of shining worlds in splendor thro' the skies,
Our grateful songs before Thy throne arise.
2. Thy love divine hath led us in the past,
In this free land by Thee our lot is cast;
Be thou our ruler, guardian, guide, and stay,
Thy word our law, Thy paths our chosen way.
3. From war's alarms, from deadly pestilence,
Be Thy strong arm our ever sure defence;
Thy true religion in our hearts increase,
Thy bounteous goodness nourish us in peace.
4. Refresh Thy people on their toilsome way,
Lead us from night to never ending day;
Fill all our lives with love and grace divine,
And glory, laud, and praise be ever Thine.
cresc.
ff

# Hark, Hark, My Soul


1. Hark, hark, my soul! An - gel - ic songs are
2. On - ward we go, for still we hear them
3. Far, far a - way, like bells at eve - ning
4. Rest comes at length, tho' life be long and
swell - ing O'er earth's green fields and o - cean's wave-beat
sing - ing, "Come, wea - ry souls, for Je - sus bids you
peal - ing, The voice of Je - sus sounds o'er land and
drear - y, The day must dawn, and dark-some night be
shore: How sweet the truth those bless - ed strains are
come. And thro' the dark, its ech - oes sweet - ly
sea, And la - den souls, by thous - ands meek - ly
past; All jour - neys end in wel comes to the

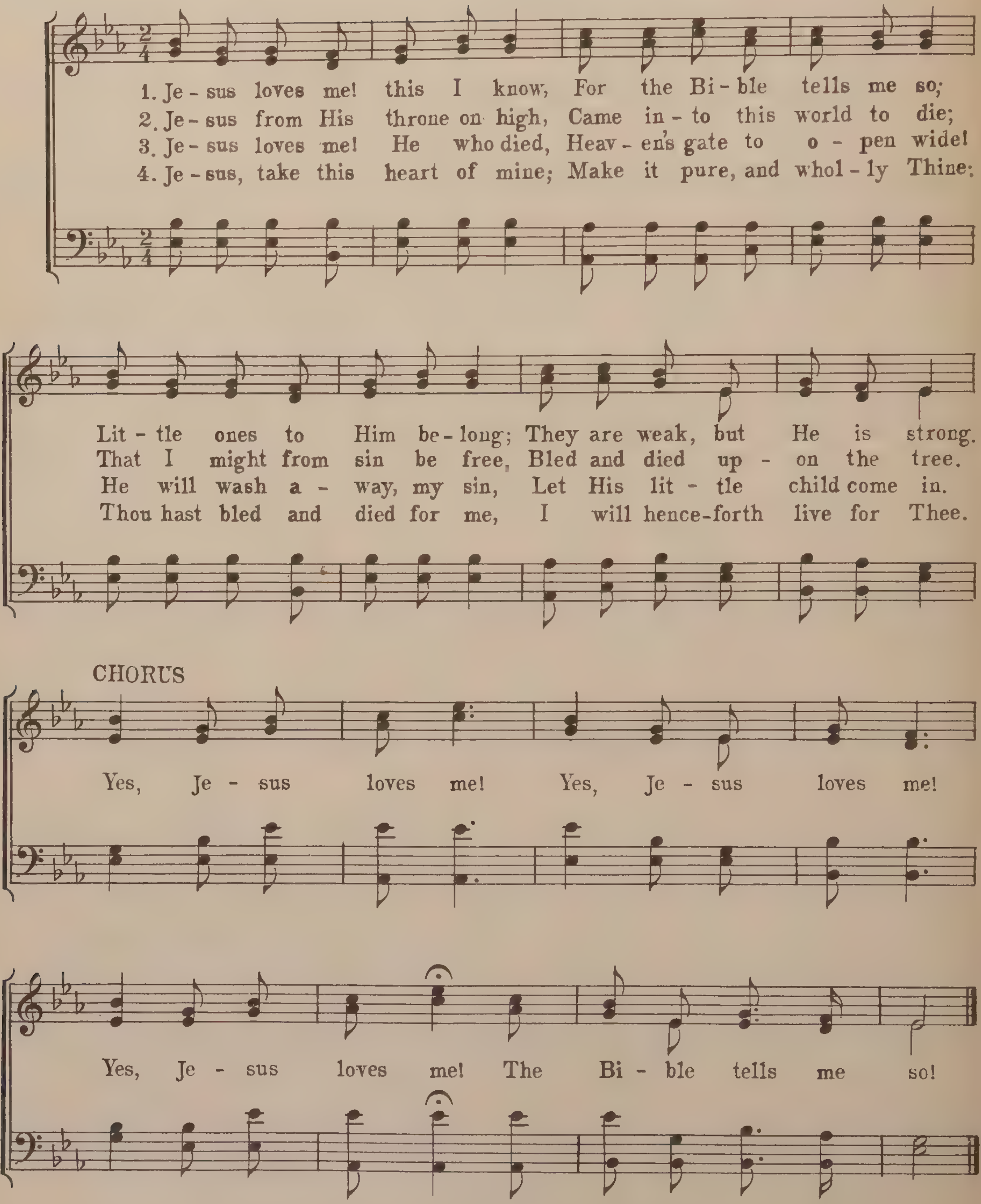

tell-ing, Of that new life where sin shall be no more.
ring-ing, The mu-sic of the Gos-pel leads us home.
steal-ing, Kind Shep herd, turn their wea-ry steps to Thee.
wea-ry, And Heav'n, the heart's true home, will come at last.
Chorus
An-gels of Je-sus, An-gels of light,
Sing-ing to wel-come the pil-grims of the night!


An - gels of Je - sus, An - gels of light,
Sing - ing to wel - come the pil - grims of the night!
An - gels of Je - sus, An - gels of light,—
Sing - ing to wel - come the pil - grims of the night!

# Jesus Loves Me!

ANNA B. WARNER

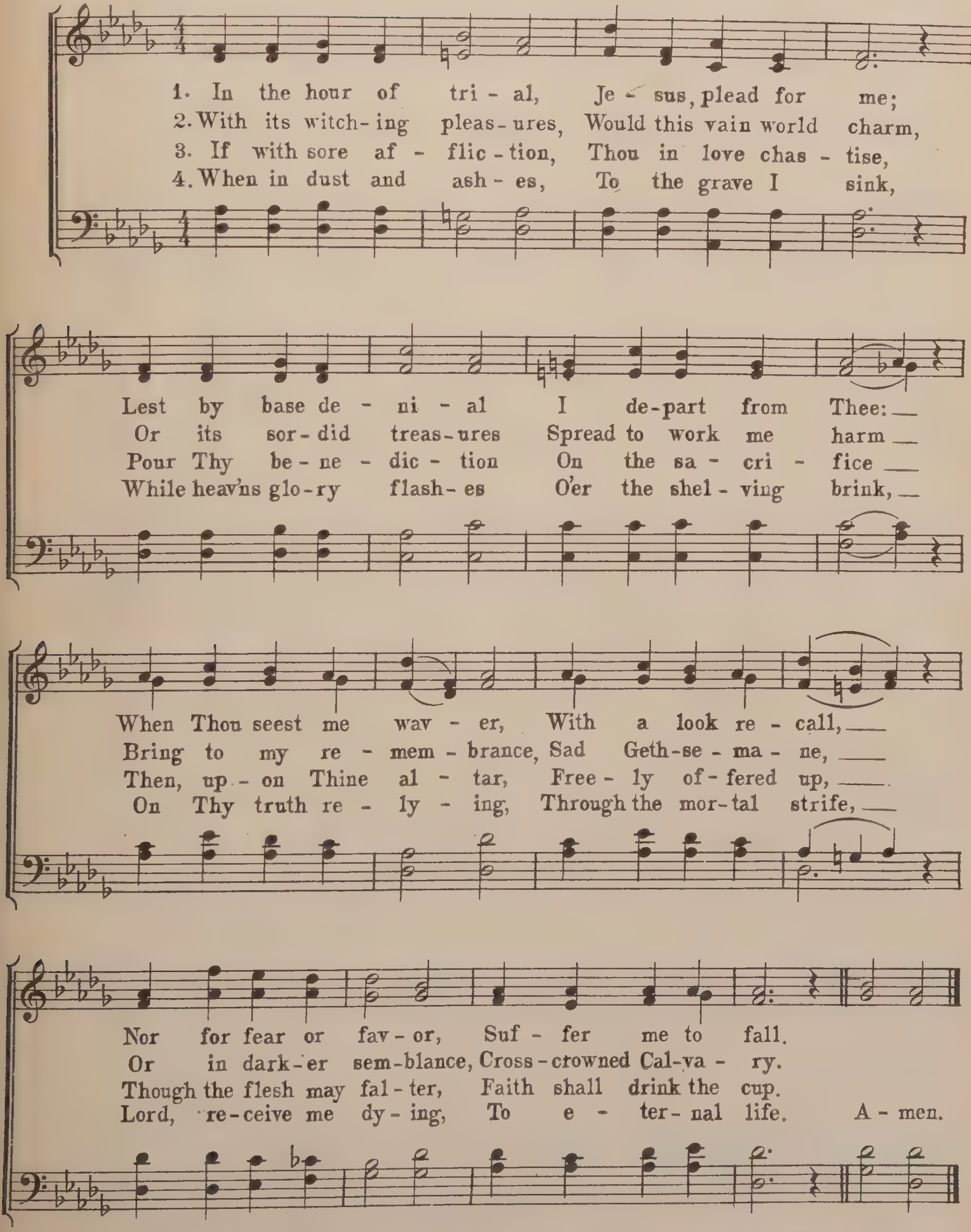
WILLIAM B. BRADBURY


1. Je - sus loves me! this I know, For the Bi - ble tells me so;
2. Je - sus from His throne on high, Came in - to this world to die;
3. Je - sus loves me! He who died, Heav - en's gate to o - pen wide!
4. Je - sus, take this heart of mine; Make it pure, and whol - ly Thine;
Lit - tle ones to Him be - long; They are weak, but He is strong.
That I might from sin be free, Bled and died up - on the tree.
He will wash a - way, my sin, Let His lit - tle child come in.
Thou hast bled and died for me, I will hence-forth live for Thee.
CHORUS
Yes, Je - sus loves me! Yes, Je - sus loves me!
Yes, Je - sus loves me! The Bi - ble tells me so!

# In the Hour of Trial

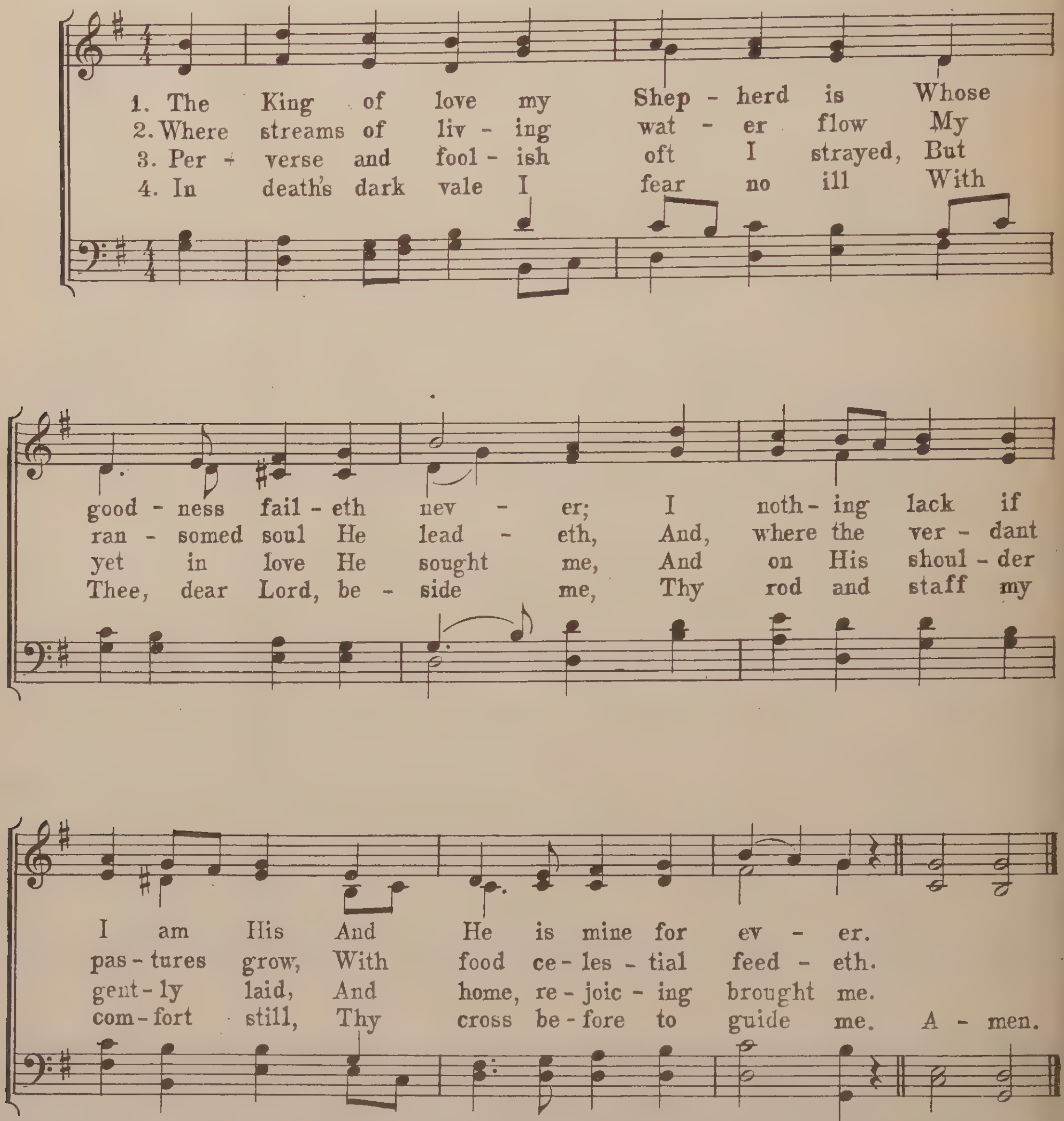
JAMES MONTGOMERY

S. LANE, 1874


1. In the hour of tri - al, Je - sus, plead for me;
2. With its witch - ing pleas - ures, Would this vain world charm,
3. If with sore af - flic - tion, Thou in love chas - tise,
4. When in dust and ash - es, To the grave I sink,
Lest by base de - ni - al I de - part from Thee:
Or its sor - did treas - ures Spread to work me harm
Pour Thy be - ne - dic - tion On the sa - cri - fice
While heav'ns glo - ry flash - es O'er the shel - ving brink,
When Thou seest me wav - er, With a look re - call,
Bring to my re - mem - brance, Sad Geth - se - ma - ne,
Then, up - on Thine al - tar, Free - ly of - fered up,
On Thy truth re - ly - ing, Through the mor - tal strife,
Nor for fear or fav - or, Suf - fer me to fall.
Or in dark - er sem - blance, Cross - crowned Cal - va - ry.
Though the flesh may fal - ter, Faith shall drink the cup.
Lord, re - ceive me dy - ing, To e - ter - nal life.
A - men.

# The King of Love

REV. SIR HENRY W. BAKER, Bart., 1868 REV. JOHN B. DYKES, 1868


1. The King of love my Shep - herd is Whose
2. Where streams of liv - ing wat - er flow My
3. Per - verse and fool - ish oft I strayed, But
4. In death's dark vale I fear no ill With
good - ness fail - eth nev - er; I noth - ing lack if
ran - somed soul He lead - eth, And, where the ver - dant
yet in love He sought me, And on His shoul - der
Thee, dear Lord, be - side me, Thy rod and staff my
I am His And He is mine for ev - er.
pas - tures grow, With food ce - les - tial feed - eth.
gent - ly laid, And home, re - joic - ing brought me.
com - fort still, Thy cross be - fore to guide me. A - men.

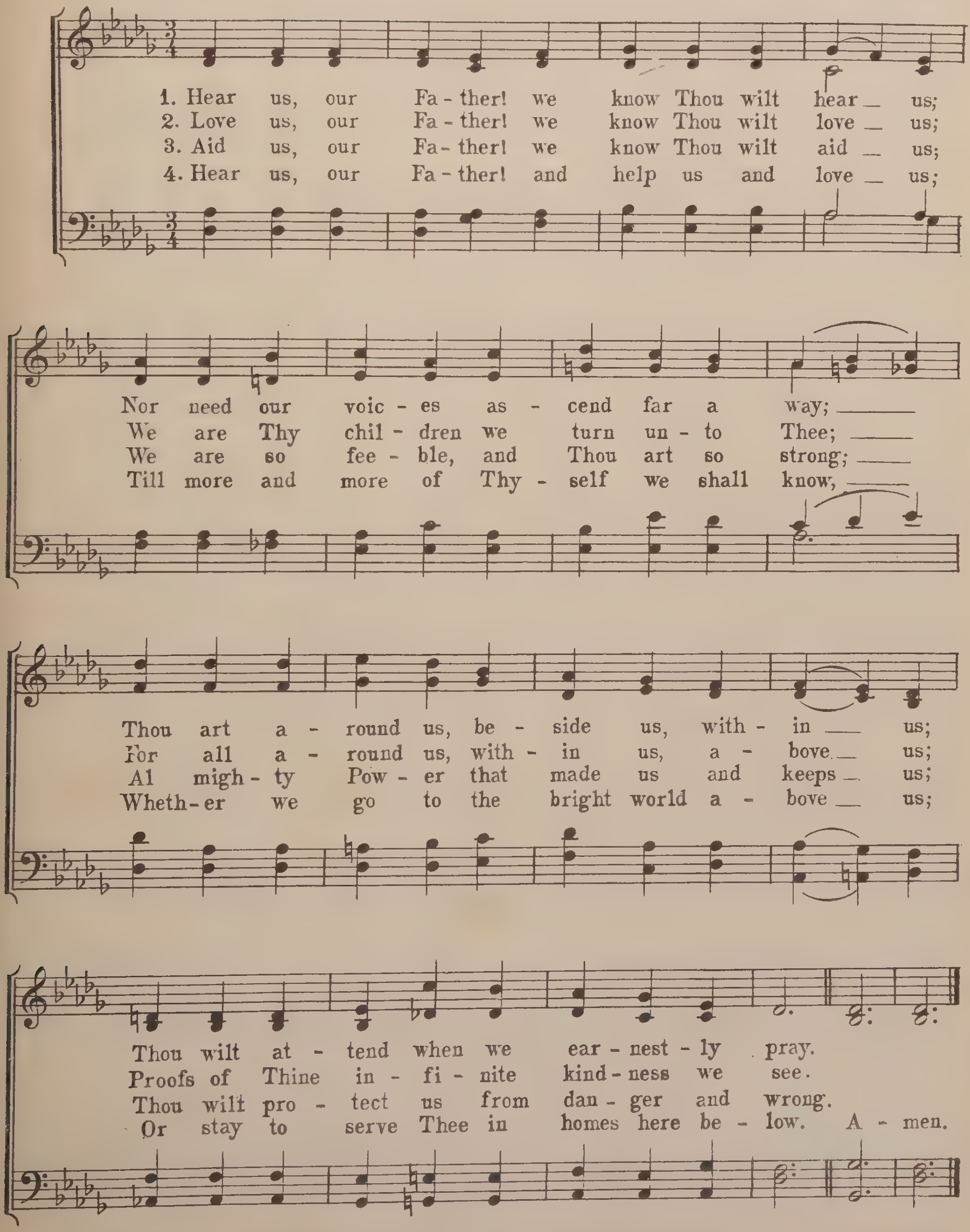
5. Thou spread'st a table in my sight;
Thy unction grace bestoweth;
And O what transport of delight
From Thy pure chalice floweth.

6. And so through all the length of days
Thy goodness faileth never;
Good Shepherd, may I sing Thy praise
Within Thy house for ever.

# Hear Us, our Father

ANONYMOUS, 1860

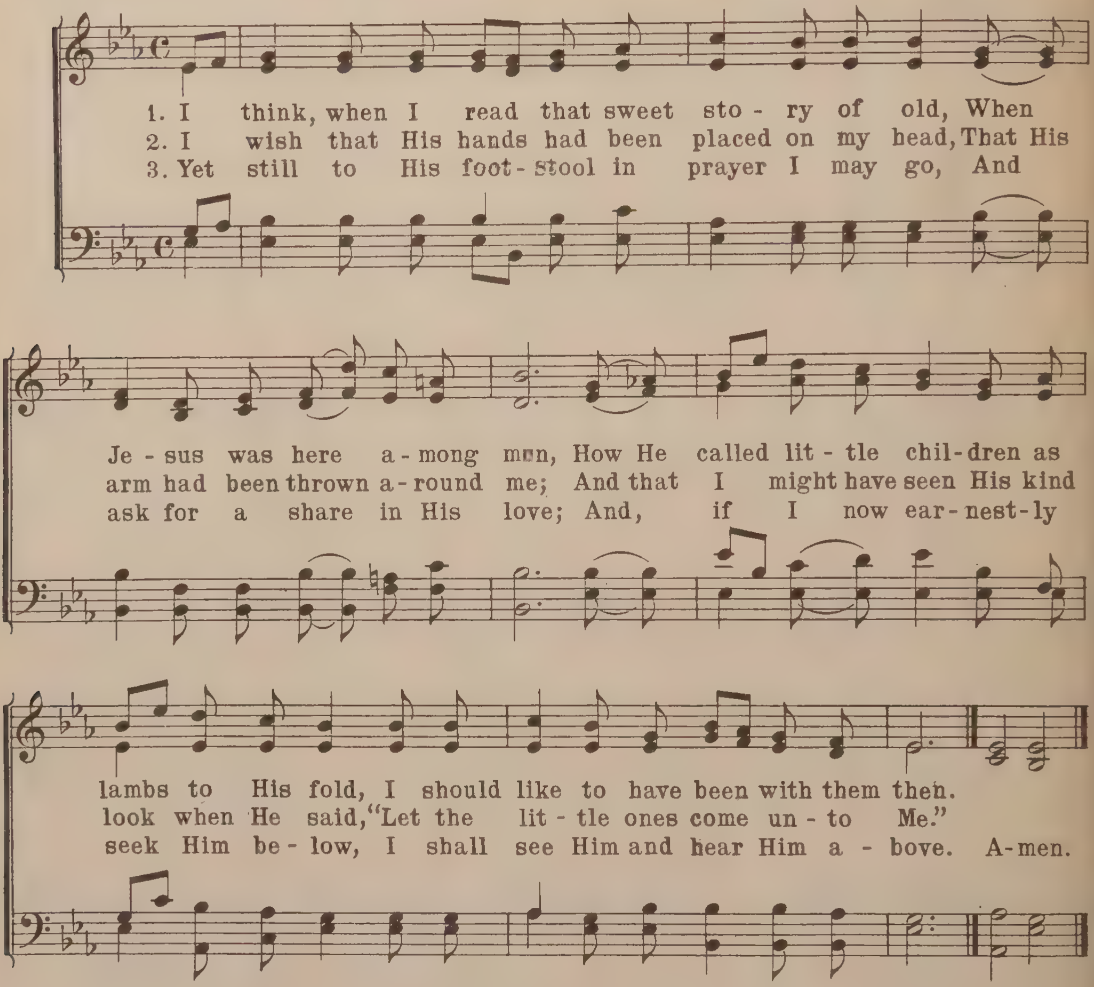
F. C. MAKER


1. Hear us, our Fa-ther! we know Thou wilt hear _ us;
2. Love us, our Fa-ther! we know Thou wilt love _ us;
3. Aid us, our Fa-ther! we know Thou wilt aid _ us;
4. Hear us, our Fa-ther! and help us and love _ us;
Nor need our voic-es as-cend far a way; ___
We are Thy chil-dren we turn un-to Thee; ___
We are so fee-ble, and Thou art so strong; ___
Till more and more of Thy-self we shall know, ___
Thou art a-round us, be-side us, with-in _ us;
For all a-round us, with-in us, a-bove _ us;
Al migh-ty Pow-er that made us and keeps _ us;
Wheth-er we go to the bright world a-bove _ us;
Thou wilt at-tend when we ear-nest-ly pray.
Proofs of Thine in-fi-nite kind-ness we see.
Thou wilt pro-tect us from dan-ger and wrong.
Or stay to serve Thee in homes here be-low. A-men.

## I Think, When I Read That Sweet Story Of Old

JEMIMA LUKE, 1841

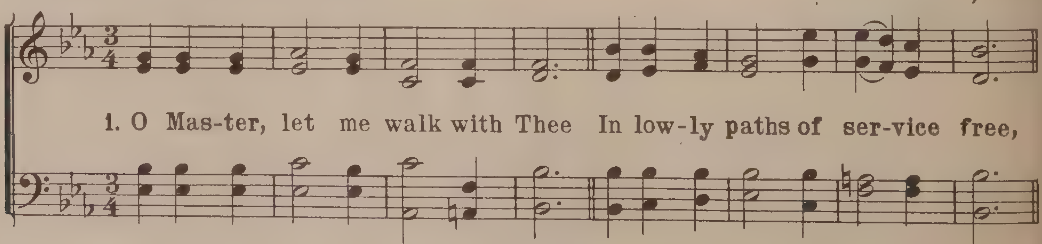
Traditional English Melody

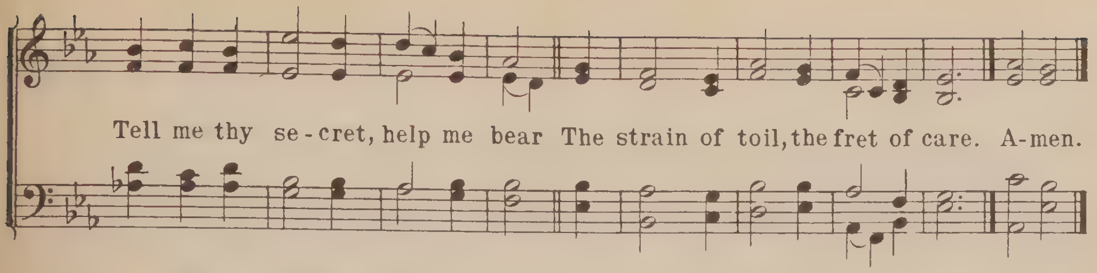

1. I think, when I read that sweet sto - ry of old, When
2. I wish that His hands had been placed on my head, That His
3. Yet still to His foot - stool in prayer I may go, And
Je - sus was here a - mong men, How He called lit - tle chil - dren as
arm had been thrown a - round me; And that I might have seen His kind
ask for a share in His love; And, if I now ear - nest - ly
lambs to His fold, I should like to have been with them then.
look when He said, "Let the lit - tle ones come un - to Me."
seek Him be - low, I shall see Him and hear Him a - bove. A - men.

## O Master, Let Me Walk With Thee

Rev. WASHINGTON GLADDEN, 1879

H.P. SMITH, 1874


1. O Mas - ter, let me walk with Thee In low - ly paths of ser - vice free,


Tell me thy se-cret, help me bear The strain of toil, the fret of care. A-men.

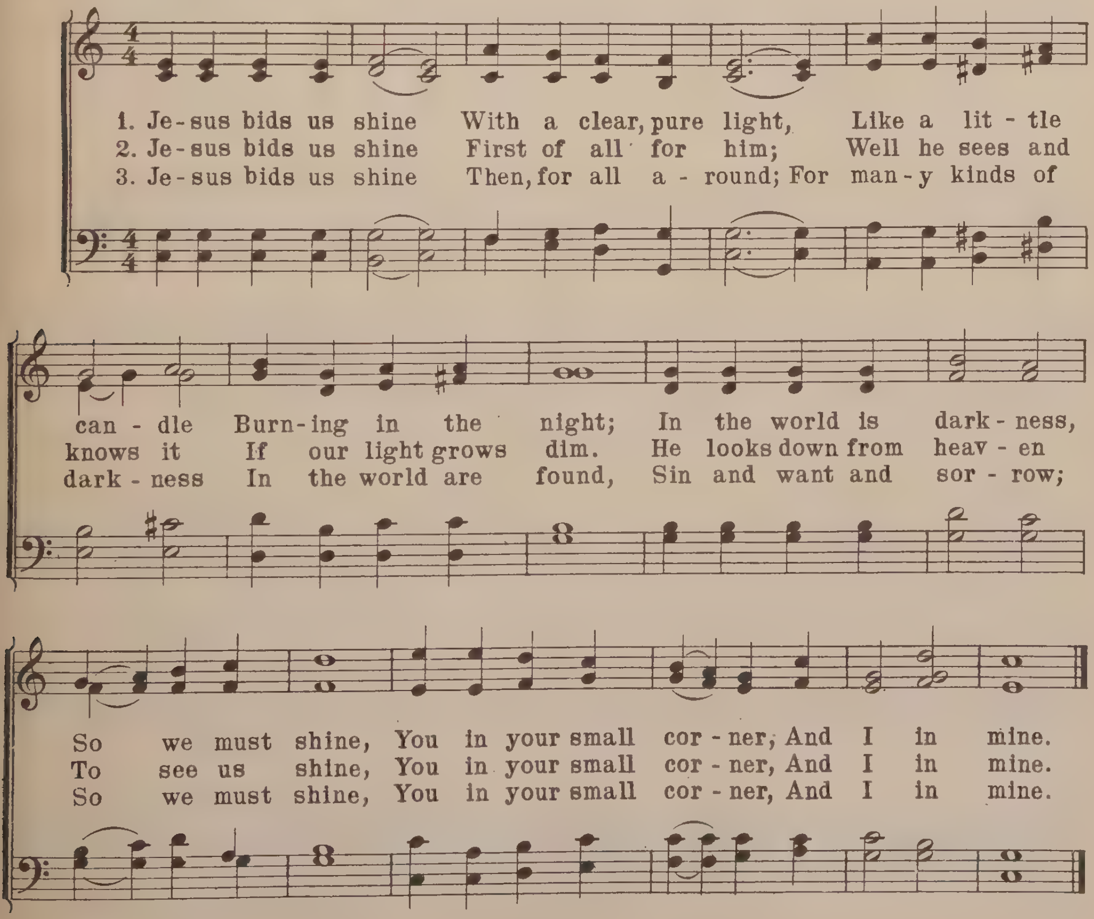
2. Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

3. Teach me Thy patience! still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

4. In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master, let me live!

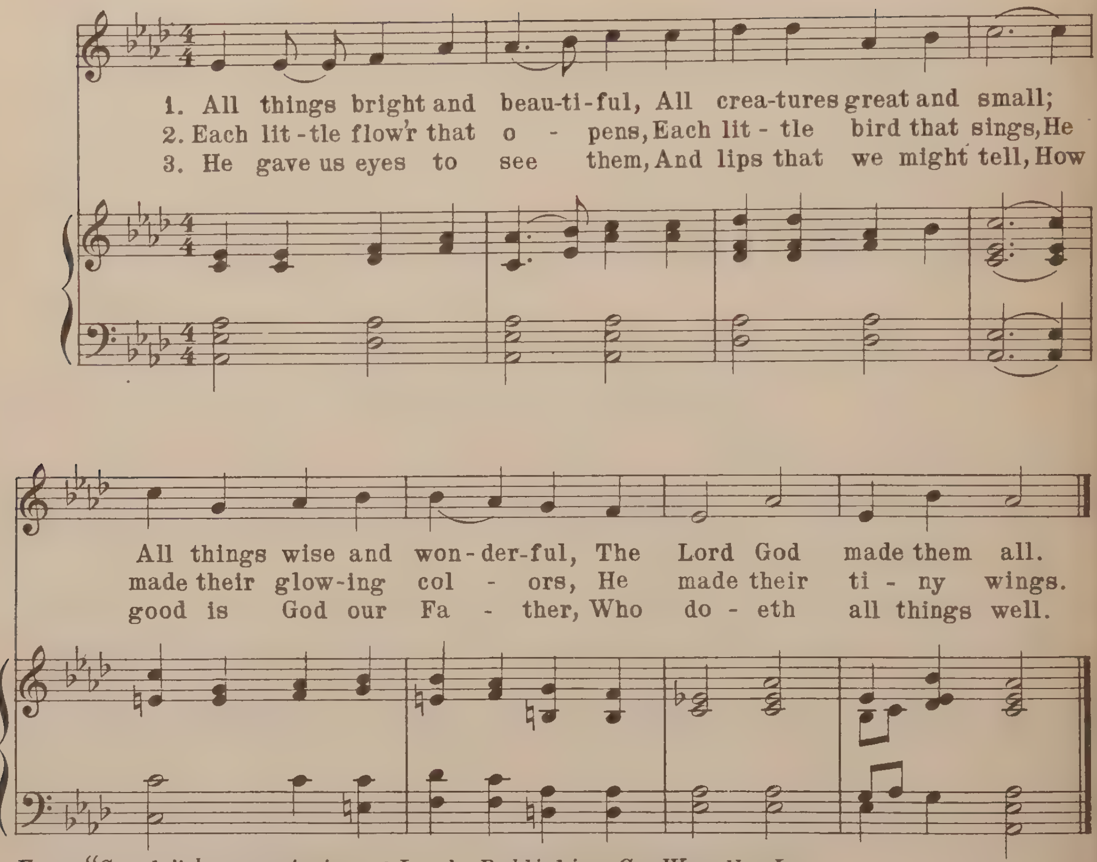
## Jesus Bids Us Shine

EMILY HUNTINGTON MILLER


1. Je-sus bids us shine With a clear, pure light, Like a lit-tle can-dle Burn-ing in the night; In the world is dark-ness, So we must shine, You in your small cor-ner, And I in mine.
2. Je-sus bids us shine First of all for him; Well he sees and knows it If our light grows dim. He looks down from heav-en To see us shine, You in your small cor-ner, And I in mine.
3. Je-sus bids us shine Then, for all a-round; For man-y kinds of dark-ness In the world are found, Sin and want and sor-row; So we must shine, You in your small cor-ner, And I in mine.

# God's Work

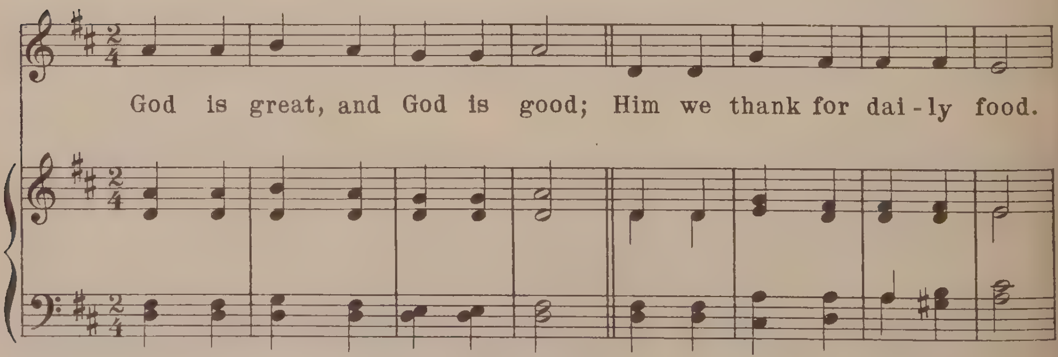
Mrs. C. F. ALEXANDER — FANNY B. EARLE

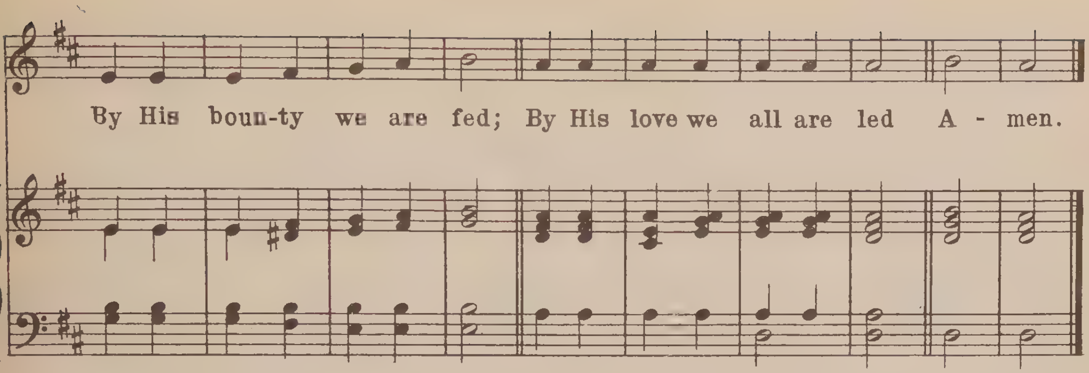

1. All things bright and beau-ti-ful, All crea-tures great and small;
2. Each lit-tle flow'r that o - pens, Each lit - tle bird that sings, He
3. He gave us eyes to see them, And lips that we might tell, How
All things wise and won-der-ful, The Lord God made them all.
made their glow-ing col - ors, He made their ti - ny wings.
good is God our Fa - ther, Who do - eth all things well.

*From "Carols" by permission of Leyda Publishing Co., Wapello, Iowa*

# God Is Good

C. REINECKE, 1824-1910

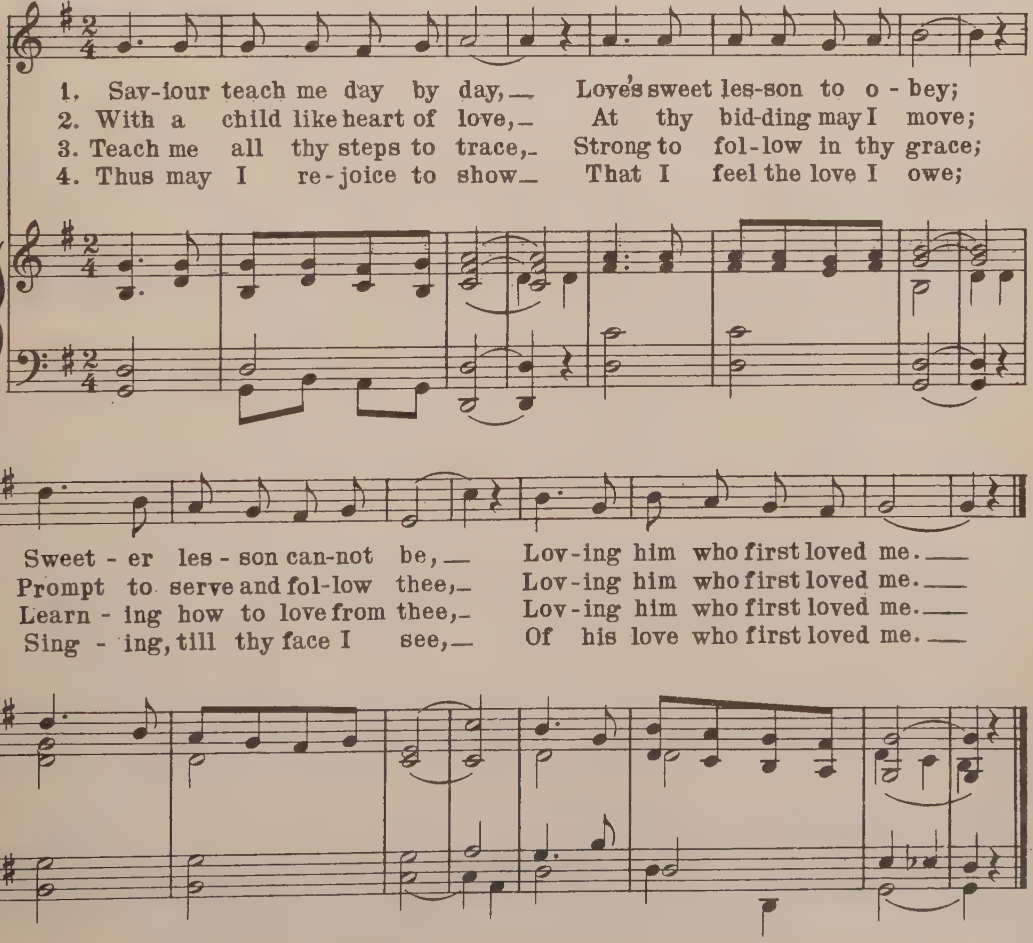

God is great, and God is good; Him we thank for dai-ly food.


By His boun-ty we are fed; By His love we all are led A - men.

# Love's Lesson

JANE E. LEESON

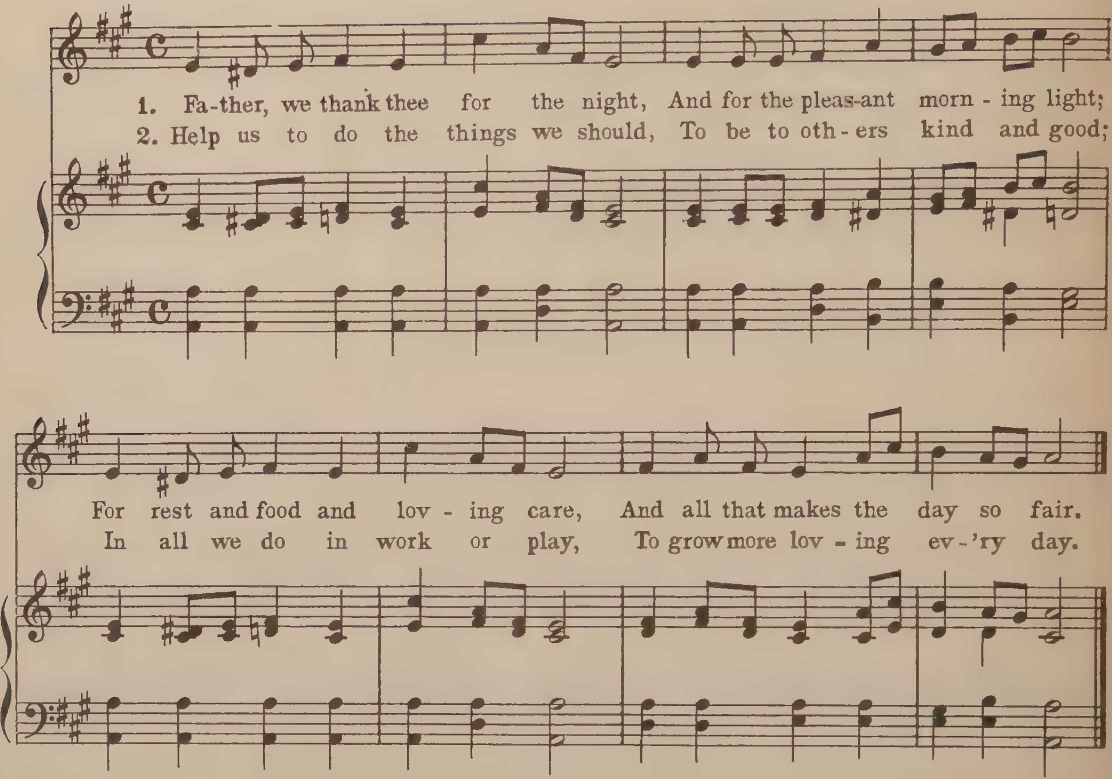
ALBERTO RANDEGGER


1. Sav-iour teach me day by day,— Love's sweet les-son to o - bey;
2. With a child like heart of love,— At thy bid-ding may I move;
3. Teach me all thy steps to trace,— Strong to fol-low in thy grace;
4. Thus may I re-joice to show— That I feel the love I owe;
Sweet - er les - son can-not be,— Lov-ing him who first loved me.—
Prompt to serve and fol-low thee,— Lov-ing him who first loved me.—
Learn - ing how to love from thee,— Lov-ing him who first loved me.—
Sing - ing, till thy face I see,— Of his love who first loved me.—

# Morning Hymn

REBECCA J. WESTON

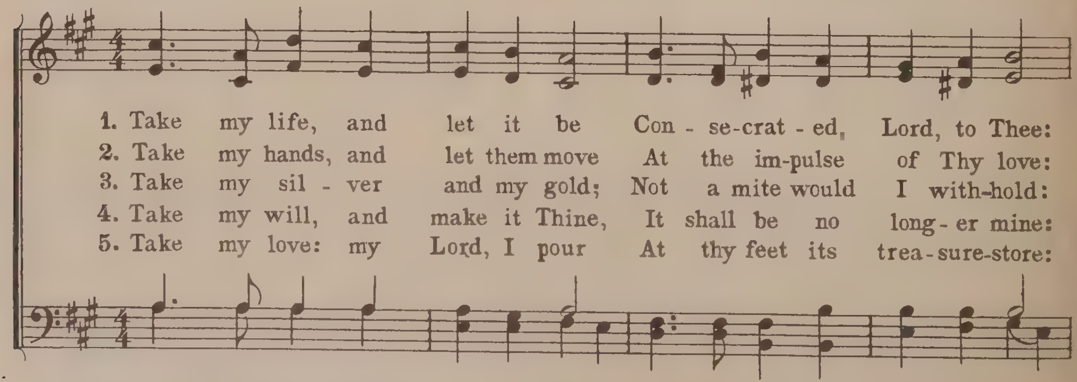
D. BATCHELLOR

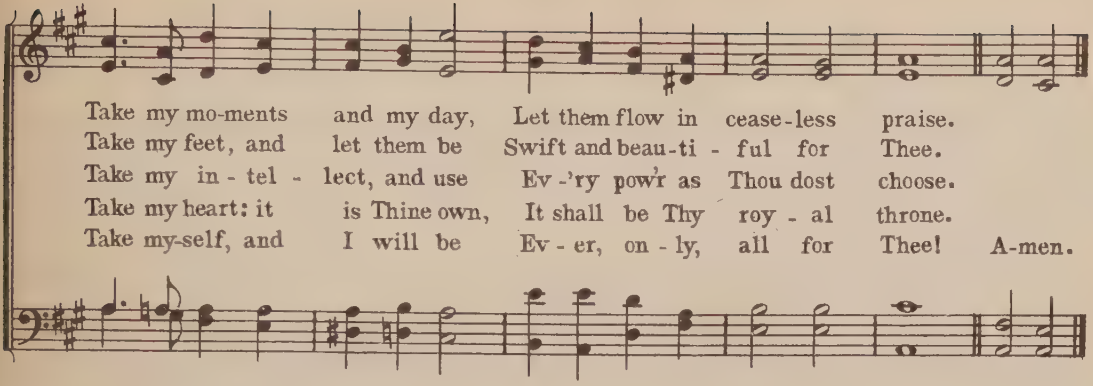

1. Fa-ther, we thank thee for the night, And for the pleas-ant morn - ing light;
2. Help us to do the things we should, To be to oth - ers kind and good;
For rest and food and lov - ing care, And all that makes the day so fair.
In all we do in work or play, To grow more lov - ing ev - 'ry day.

# Take My Life

FRANCES R. HAVERGAL

S. N. GODFREY, 1881

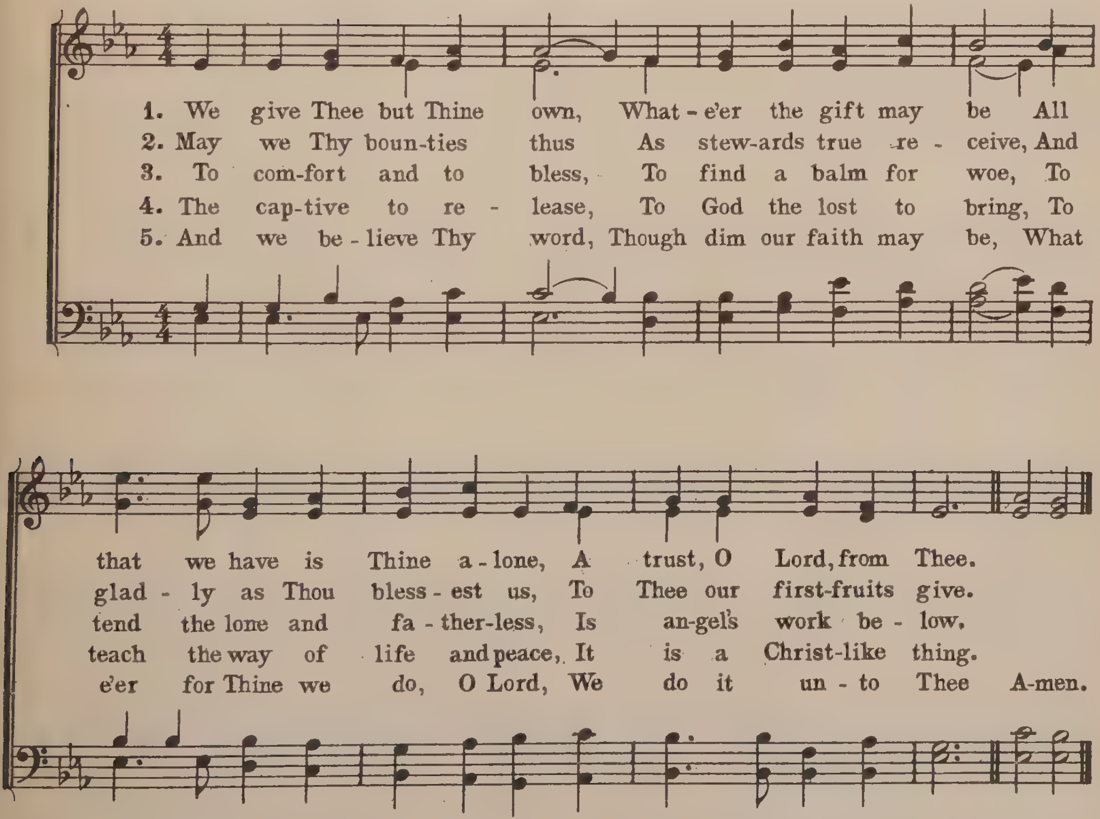

1. Take my life, and let it be Con - se-crat - ed, Lord, to Thee:
2. Take my hands, and let them move At the im-pulse of Thy love:
3. Take my sil - ver and my gold; Not a mite would I with-hold:
4. Take my will, and make it Thine, It shall be no long - er mine:
5. Take my love: my Lord, I pour At thy feet its trea - sure-store:


Take my mo-ments and my day, Let them flow in cease-less praise.
Take my feet, and let them be Swift and beau-ti - ful for Thee.
Take my in - tel - lect, and use Ev -'ry pow'r as Thou dost choose.
Take my heart: it is Thine own, It shall be Thy roy - al throne.
Take my-self, and I will be Ev - er, on - ly, all for Thee! A-men.

## We Give Thee But Thine Own

WILLIAM W. HOW

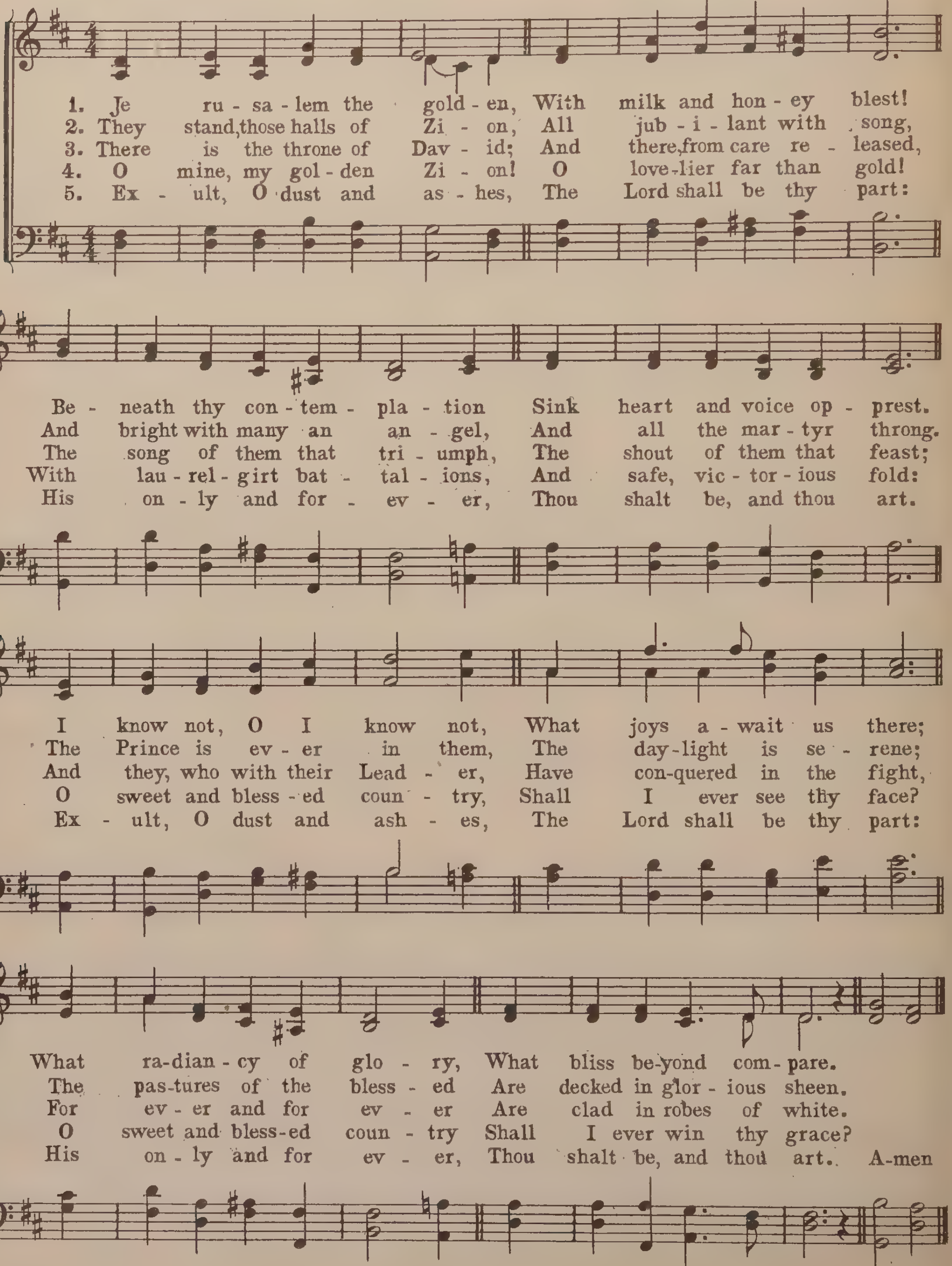
J. BOOTH, 1887


1. We give Thee but Thine own, What - e'er the gift may be All that we have is Thine a - lone, A trust, O Lord, from Thee.
2. May we Thy boun-ties thus As stew-ards true re - ceive, And glad - ly as Thou bless - est us, To Thee our first-fruits give.
3. To com-fort and to bless, To find a balm for woe, To tend the lone and fa - ther-less, Is an-gel's work be - low.
4. The cap-tive to re - lease, To God the lost to bring, To teach the way of life and peace, It is a Christ-like thing.
5. And we be - lieve Thy word, Though dim our faith may be, What e'er for Thine we do, O Lord, We do it un - to Thee A-men.

# Jerusalem the Golden

Bernard of Clesny, about 1145
Translated by JOHN M.NEALE, 1851

ALEXANDER EWING, 1853


1. Je - ru - sa - lem the gold - en, With milk and hon - ey blest!
2. They stand, those halls of Zi - on, All jub - i - lant with song,
3. There is the throne of Dav - id; And there, from care re - leased,
4. O mine, my gol - den Zi - on! O love - lier far than gold!
5. Ex - ult, O dust and as - hes, The Lord shall be thy part:
Be - neath thy con - tem - pla - tion Sink heart and voice op - prest.
And bright with many an an - gel, And all the mar - tyr throng.
The song of them that tri - umph, The shout of them that feast;
With lau - rel - girt bat - tal - ions, And safe, vic - tor - ious fold:
His on - ly and for - ev - er, Thou shalt be, and thou art.
I know not, O I know not, What joys a - wait us there;
The Prince is ev - er in them, The day - light is se - rene;
And they, who with their Lead - er, Have con - quered in the fight,
O sweet and bless - ed coun - try, Shall I ever see thy face?
Ex - ult, O dust and ash - es, The Lord shall be thy part:
What ra - dian - cy of glo - ry, What bliss be - yond com - pare.
The pas - tures of the bless - ed Are decked in glor - ious sheen.
For ev - er and for ev - er Are clad in robes of white.
O sweet and bless - ed coun - try Shall I ever win thy grace?
His on - ly and for ev - er, Thou shalt be, and thou art. A - men

# LITTLE HOME TALKS

By Henry H. Forsyth, D. D.

## GOOD SPORTS

Shall we receive good at the hand of God, and shall we not receive evil? Job 2:10

We all have to learn how to take punishment and how to bear defeat. These things are sure to come to us. If they do not come in one way they will come in another, but come they will. Sometimes we become ill and suffer pain. Sometimes we get into trouble with a boy who is stronger than we are and have to take a thrashing. Sometimes we lose the games that we are playing and have to acknowledge that we are beaten. In many ways unpleasant experiences come to us.

And how are we to bear them? The way some of us do is to whine and cry and make a big fuss. We act as if we were being nearly killed, and when we talk about what we have suffered we try to make it seem as dreadful as possible. Or, if we can, we endeavor to tell others how little we have deserved all our suffering, or perhaps how some one has taken advantage of us.

But boys can teach us a better way. Sometimes we think that boys do not know much and cannot teach us anything. I do not believe it. I have a great deal of respect for a "regular" boy. For the upstanding, steady boy, for the quiet, hard-working boy, I have every regard. I like to watch him, and most of all I like to watch him play. For one thing that he knows, and one thing that he can teach us, is how to bear hard bumps.

And this is the way he does it. He likes sport. He likes to play games. Indeed, he thinks of life as if it were a game. And he carries the idea of the game into his everyday affairs.

Now the first thing that every sportsman has to learn is how to be a good loser. He knows he cannot always win. He knows he cannot always be successful. He simply must count on being defeated sometimes, because one side has to lose. And the result is, he sets himself to lose with a smile and without making any excuses.

Real boys all know this, and when one of their number falls out of a tree and cuts his head, or when one of them gets hit in the eye with a ball, or when one falls and bruises his side or his head, the others gather around him and say, "Come, old fellow, be a good sport. Be game." In this way they try to help him to bear his pain. In this way they try to help him to suffer without making any fuss.

And all of us have to learn to be "Good Sports." We can't go through life any other way. We cannot otherwise make men and women of ourselves. We can't be worth-while men and women unless we do this.

Every real man and woman is a "Good Sport." One day on his way to make an address Theodore Roosevelt was shot in the breast by a crazy man. He knew that people were waiting in the hall to hear him speak. What was he to do? Just what every "Good Sport" would do: Go and try to make the speech, and then go to the hospital to be fixed up. In her work in Belgium, Edith Cavell had the opportunity of helping a number of British soldiers to escape, but if she were discovered she would be put to death. What was she to do? Her country needed the men. The men were anxious to get away from their imprisonment. She helped them, and when she was condemned to be shot she said she was sorry that she could not do more for her country. She was a "Good Sport."

We want to be like these people. We want to be brave and strong. We want to do our part and not give up until we must. We want to bear pain, to take punishment, and to endure defeat without crying like babies.

Here is the way. Live your life as you would play a game. Act from day to day like a "regular" boy. Don't squeal. Don't whine. Don't complain. Be a "Good Sport."

# UNFINISHED BUILDINGS

For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation and is not able to finish, all that behold begin to mock him, saying, This man began to build and was not able to finish. Luke 14:28-31.

About a year ago I saw some men begin to build a large building. They moved their tools and machinery to the fine corner-lot that had been selected. Then they began to dig a great hole in the ground for the foundation. It did not take long to do this, and soon the foundation walls were being constructed. Many wagon-loads of cement were required for these walls, but after a while they were completed. Then I looked for the building to begin to rise on the foundation. But it did not. The work stopped altogether. And there it has stood for many months without anything further being done toward completing it.

What had happened? Well, the probability is that the men who were responsible for this large structure had not counted the cost. Either they had not figured out carefully just how much money it would take to build such a building, or they had not stopped to consider from whence the money that they would need was to come. They began their work without considering how they could complete it, and as a result there stands to-day that unfinished building.

I wonder if we all do not do something of this sort at some time or other. Perhaps we start out to build a shack in which to play, but we do not stop to consider where we can get the boards to complete it, and before the walls are finished we have to stop because we have run out of lumber. Perhaps we decide that we shall stand at the head of our class in school, and we do pretty well for a while. But before long, because we did not consider how much work would be required, we become tired and give up our effort. Perhaps we start out to be Christians, saying to ourselves that we are going to do as Jesus would want us to do if He were here on earth to-day. But because we do not look ahead to see how hard this may be and how much it will cost us, before long we become weary and quit.

If we look at our lives we will see that they are full of unfinished buildings. We made great plans and began to do great things without figuring all that they would cost in time, money and effort in order to complete them. And before long we became weary and stopped.

This is very bad for us. Every time we leave a task unfinished we do ourselves harm. Our determination is weakened. It becomes harder for us to try. Yes, it becomes easier for us to give up some other work before it is completed. And this is tragic. We can never become good or great if we have such a habit as this.

What, then, are we to do? Well, the first thing that we ought to do is to be slow about undertaking any new thing. It is nice to be agreeable, but we ought not be so agreeable that we will undertake everything. The right method to follow is to sit down and consider carefully what we can do and how great demands any task will make upon us before we start out. If we do this we shall never have the disagreeable surprise of finding the burden grow heavy upon us. We shall not become disheartened because the way seems long to us. These things we shall have foreseen and be prepared for them. Therefore, let us always count the cost. Let us always consider whether we can finish what we are about to undertake before we put our hands to it.

Furthermore, after we start to do a work we ought to stick to it. There is one thing that a bulldog can teach us, and that is to stick to what we start to do. For if a bulldog takes hold of anything, he keeps his hold until he is forced to let go. And this is the way we ought to do. After we have counted the cost and have started to work, we ought to hold on until we have finished, no matter if we grow tired, no matter if we lose our interest, no matter if we want to do something else. Because we have *begun* to do a piece of work we ought to *keep* at it until it is finished.

We ought to trust in God. We need God. We cannot get along without Him. We cannot keep up our courage without Him. We cannot do any good work without His help. And the way to get His help is simply to trust Him. For if we trust Him, He will draw near to us and speak to us and keep us strong.

Here, then, is the way to finish every task we set about to do. Think carefully before you start. After you start hold on with all your strength. And all the time trust in God. Then will our way prosper and we shall have good success.

# DONALD DUMB-BELL

The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider.
Isaiah 1:3

THERE is a small boy who is pretty well known to us. Indeed, I think that to-day he is better known than he ever was before. Or if this is not fully true, at least we hear his name more frequently than it used to be heard. He is "Donald Dumb-Bell."

Now as soon as we hear that name we recognize the boy. And we know, too, that he is not a bad boy, but yet he is usually in trouble. In fact I think he is in trouble more frequently than many bad boys. It all comes about because he is a "Dumb-Bell."

When he is out playing he makes all manner of mistakes. Sometimes in a game of baseball he forgets and "forces" the boy on the base ahead of him. Sometimes when the ball is knocked to him, instead of throwing it to first-base to head the runner off, he forgets and begins to run with the ball. And sometimes he even forgets on which side he is playing and begins to play against his own team. A dozen times in the course of an afternoon we hear the boys call to him, "Oh, you Dumb-Bell!"

At school he does the same sort of things. Very often he does not know his lessons. Often he does not even know where his lessons are. Sometimes when the class is reading he loses the place and when the teacher calls upon him he stumbles and stutters and finally says, "Why, I don't know where the place is." Almost always he is at the foot of the class.

At home he is not very different. Often he neglects to wash his face when he dresses himself in the morning. He comes to the dinner-table with dirty hands, and when he is asked why he does this he says, "Oh, I did not think of them." When he is sent to the store on an errand, at times he forgets what he is to bring home with him and has to come back to ask. He even forgets the days of the week, and dresses for Saturday when it is Sunday, and for Sunday when it is Monday. Of course his mother loses her patience and at times she says to him, "Donald, you are a true Dumb-Bell."

I am sure that we all know this boy, and I think we all have the same opinion of him. He is always in the way. Not only does he make trouble for himself, but he makes trouble for every person who is associated with him. And if he were not a fairly well-meaning boy we would have nothing to do with him.

But what is wrong with him? Why is he such a "Dumb-Bell"? Well, the first reason is that he eats too often. He eats not only at mealtime, but whenever he can get anything. All his spare money he spends for candy and ice-cream sodas. Every time he goes into the house he goes into the pantry and looks for a cake or a biscuit. And whenever any of the boys has anything to eat "Donald Dumb-Bell" is sure to ask for a bite. Now all this makes him stupid. He puts so much work on his stomach that his poor brain never gets a chance. As a result, he is dull. One of the surest ways to become heavy and dull is to eat all the time.

Then "Donald Dumb-Bell" sleeps too much. Every boy ought to have a good long time for sleep every night. But there is such a thing as "sleeping your head off." If we sleep longer than we should we are sure to wake up stupid. We get in the habit of sleeping and cannot get awake.

Then "Donald Dumb-Bell" does not pay attention. When his mother talks to him he does not listen. When his teacher explains anything to him he lets his thoughts wander to other things. When he is out playing with the boys he does not take a keen interest in what is going on. He could hear if he would. But he will not pay attention. That is too much like work, and "Donald Dumb-Bell" does not like work.

"Donald Dumb-Bell" does not try to think. It is hard work for most of us to think. It is harder for some people than it is for others. And of course it is hard for "Donald Dumb-Bell." And worse still he will not try. He is lazy. He will not make an effort. And as a result he cannot think. His mind grows weaker every day because he does not use it. He becomes duller and duller all the time. And we all ought to remember this: God gave us minds and He expects us to use them. If we do not use them we shall become "Dumb-Bells."

I am sure we do not want to have this happen to us. I think almost every boy would prefer to be anything else than a "Dumb-Bell." Here is the way to avoid it. Do not overwork your stomach. Do not sleep too much. Pay attention. Try to think.

# HIS MASTER'S VOICE

"Speak, Jehovah, for thy servant heareth." I Samuel 3:9

We have all seen somewhere a picture of a black-and-white fox terrier looking attentively into the horn of a talking-machine. The head of the little animal is turned a trifle to one side. One ear is lifted somewhat and his eyes are looking directly into the large outspreading horn. The whole picture is interesting, but we cannot fully understand it until we read the words beneath it, "His Master's Voice."

For that tells the tale. The little dog is hearing a voice that he knows very well, but he can see no one. He doesn't understand talking machines, but he knows that voice. He is puzzled, because here is the sound that is perfectly familiar, but he can't find the person who always goes with that voice.

I think that we are often in the same situation as this little dog. We do hear voices when we cannot see any one. Sometimes when we are about to do something that is not right we hear a voice that says, "Do not do that." Sometimes when we are hesitating about doing something that we know we ought to do we hear a voice that says, "Do that." Sometimes when we are not thinking of anything in particular we hear a voice that says, "Come up higher." And sometimes when we are thinking about God we hear a voice that says, "My child, give Me thy heart." We have all heard such voices. Again and again they have spoken to us. Many times we have heard them so clearly and distinctly that our attention has been caught.

Possibly we have been puzzled to know just whose was the voice. We could see no person, but yet there was the voice. We could find no person, but yet there was the sound in our souls. And so we have been perplexed, and we have wondered about it.

Down in Ur of the Chaldees Abraham heard that voice telling him to leave his home and go to a far-away land; Abraham said it was God's voice. Moses heard that voice speaking to him in the land of Midian bidding him go back to Egypt to lead out the children of Israel; Moses said it was God's voice. While Samuel was yet a little boy one night he heard that voice, and he said, "Speak, Lord, for Thy servant heareth." When Jesus was baptized, He heard a voice saying, "Thou art My beloved Son." And He knew that it was God's voice.

We must all learn this. The voice that we hear at morning or at noon or at night, that encourages us to do right and discourages us from doing wrong, that voice is our Master's voice. God is speaking to us. We do not see Him, we cannot see Him, but we can hear His voice.

And when we do hear it there are two things that we ought to do.

First: We ought to listen. Often we do not listen. We do not want to hear. We are even afraid to listen lest we hear some things that we would not like. But all this is wrong. Because this is our Master's voice we ought to be glad to hear it. God will not tell us any things that are not good for us to know. God will not speak words that we ought not to hear. Indeed, the words that He speaks to us are always the words of life.

I am sure that if we would only listen we would hear it much oftener, for God is always speaking to us, and we do not hear because we do not listen. We let the noises of the world drown His voice. We shut our ears to Him and we do not hear. But if we would listen we would hear. The first thing, therefore, for each of us to do is to keep our ears open.

Then, secondly, we ought to obey that voice. We ought to do what our Master bids us do. We ought to refrain from doing what He tells us not to do. It is very serious to disobey God. It is almost as serious to neglect His appeals. For all that He tells us to do are the things that we ought to do. And all the messages that He brings to us are messages from His loving heart. So the last thing that we ought to do, or even to think about, is to refuse to do His bidding.

When Jesus was a young man He went to a wedding feast. His mother was with Him. The wine gave out. Christ's mother turned to Him. He did not tell her what He was about to do. But I think she knew, for she turned to the servants and said, "Whatever He saith unto you, do it."

This is the way we ought to feel about the commandments of God. Whatever He says to us we ought to do.

And if we listen and obey, two things will happen. We shall be happy. Our unhappiness almost always comes because we do what God would not have us to do. And our sweetest moments are those in which we do the things that He tells us to do. So that if we want to be happy we ought to listen to His voice and obey His commandments.

And we shall grow better and better. We all want to be good. We all want to grow strong and useful. Here is the way. Listen to the voice of God, and what He bids you do, do it.

# NO PARKING HERE

Why stand ye here? Matthew 20:6

I HAVE a friend into whose office I go occasionally. I like to talk with him, and when I am passing by the building where I know I can find him, sometimes I drop into his place of business just to say, "Hello."

One day I was sitting with him behind his desk and as we talked together my eye fell upon a little stand that he had placed on its upper corner. It was shaped like a pedestal with a good-sized circular top. The top was white, except for a red border and some red letters. I looked rather attentively at it and made out the letters, "Keep To The Right." Then I turned to my friend and said, "That is a very neat little paper-weight and it has a good motto on it. I like those words, 'Keep To The Right'." "Yes," my friend said, "they are good, but you ought to see the other side of that stand. I like to show it to people." And then he reached up on his desk and took down the stand and handed it to me so that I could see the other side. And what do you think I read? These words, "No Parking Here." I need not tell you how I felt. I merely said, "Yes, those words are good." Then I began to reach for my hat and before many minutes had passed I was gone.

Very often I have thought of those words. Almost every time I see them along the streets of the cities into which I go, warning people not to leave their automobiles in certain places, I think about their larger meaning. And as I think of them I think of several places in which they ought to be thought of by all boys and girls.

One of these places where we ought not to "park" is where people are busy trying to do their work. Many people are busy for a great part of their time. Indeed, I think all good people are busy. Work keeps them from getting into mischief and helps to make them good. I have usually found that people get into trouble when they quit work. As long as they keep toiling they keep good and true.

Well, we like to be with this kind of people. They know more than other people. They can tell us more than other people. They can answer more of our questions and tell us more about the things of which we want to know. And often we go to see them when they are busy. While they work we sit around and talk, or else we stand about and ask questions. Even after we have done the errand that takes us to them we linger and talk.

Now it is pleasant to visit, and when we visit we ought to try to go to see the best people in the world. But when they are busy we ought to see with our mind's eye the words, "No Parking Here," and after our business is done we ought to leave. For really they do not want us when they are busy. They may not say so, but they would prefer that we "move on." And it is wise for us to remember to do so.

Then again, we ought to remember these words, "No Parking Here" at street corners, in stores and places where there are large numbers of people. We all like such places, for there is usually some excitement there. Something is happening there much of the time. We like to be where things are on foot.

Often we have to go to such places. We may be sent there on an errand. Or we may have to pass them on the way to our destination. But we ought not to stay in public places after our business is done. For if we do there is a danger that we may get loud or coarse or vulgar. There is no one there to restrain us, and before we know it we begin to talk too much. We may forget ourselves and talk so loudly that everybody can hear us. And then we may say what is unkind, because we are excited and careless.

All this is unfortunate. We ought to hate loudness and coarseness and vulgarity. We ought to keep as far away from such things as we can. For just as soon as we become loud or coarse or vulgar we are spoiled. And one way to avoid becoming thus is by never standing about where our excitement may betray us to forget ourselves.

Then another place where we ought to remember these words, "No Parking Here," is where any mischief is being planned or any wrong being done. We are all curious. We like to see and hear everything we can. And for some reason bad things have a peculiar interest for us. Even when we would not do them ourselves we like to hear about them or to see other boys and girls doing them. We will forget everything else and stop just to watch and hear how these evil things are done.

But this is dangerous. We hear too much that we ought not to hear. We learn too much that we ought not to know. And sometimes before we realize it we may be carried away and begin to do such things ourselves. Our safety lies in keeping away from all evil. If we do not go near to it we shall not learn about it. And if we do not know about it we shall not do it. So we ought never to be even a bystander when evil is being planned or done.

Here, then, are the three places where we ought to think of these words, "No Parking Here." There are other places, but I think that if we begin by thinking of them when we see people are busy, in public places, and where evil is being planned or done, we shall be trained to see them wherever we ought to.

## PINS

"She fastened it with the pin." Judges 16:14.

A PIN is a little thing. Unless we are looking attentively we are not likely to see one that is lying before us. When we do see one and try to pick it up it is so tiny that often it is hard for us to get hold of it.

But yet it is a very useful thing. If a button comes off our clothes we can make temporary connections if we have a pin. If we tear a hole in our coat a pin is a very handy article with which to draw the two sides of the rent together until it can be sewed. Indeed, if we want any two thin substances fastened together for a little while there is nothing like a pin to do the work.

Sometimes I think boys and girls are like pins. They are so small that we hardly see them. They can hide in almost any dark corner. In a crowd or in a church or in a large building, if they keep quiet, they are certain not to be noticed.

And they are very useful. They can run errands. They can help around the house. They can straighten up the yard and do many other things. By just being themselves they can make people happy and cheerful. It is almost impossible for any one to be sad and gloomy if there is a first-class boy or girl near at hand.

And to do all of this boys and girls just have to be like pins. Perhaps we have never thought of this, but it is true. Really a pin has more to teach us than many people think.

For, first, it teaches us that if we would be useful we have to be sharp. A dull pin is not worth very much. It won't pierce anything. It will not do what we want it to. And it is quite the same with boys and girls. If they are dull and stupid they cannot do much. They forget what is said to them. They bungle their work. They do not do their tasks exactly right. But if they are sharp, if they take in what is said to them, if they think when they are about their work, then they accomplish much.

Further, a pin teaches us that we have to be straight. A crooked pin is of little use. Usually it is thrown away. And the reason is that not only is it awkward to work with, but also it won't hold. It turns when any strain is put upon it and just when we want it to hold fast it slips. It is likewise with boys and girls. Worse by far than dull boys and girls are crooked ones. They tell "fibs." They are "sneaky." They are slovenly about their work. They say one thing when they mean another. And of course they have to be thrown aside, because they are useless. Crooked boys and girls are always discarded. But if they are honest and upright and straightforward, then they are worth everything and can do much.

Still further, a pin teaches us that we have to be clean. We do not like a rusty pin. It doesn't go through cloth very easily. And if we force it through it may spoil some delicate fabric. Of all bad things dirty, unclean boys and girls are the worst. They cannot do anything well. By thinking low thoughts or by using unclean words they have made themselves unfit to do anything nice or fine. Their badness destroys their power. They spoil everything they touch. And good people do not want them around. Gradually they are pushed further and further away, until they are lost entirely.

Finally, a pin teaches us that we must "keep our heads." If a pin loses its head it slips out. Just when we think it is all right, it lets go. And it is just as much of a mishap for boys and girls to lose their heads. Of course our heads were given to us to use. Sometimes they are good to look at. But that is not their chief purpose. They are to help us, to steady us, to check our impulses, and to keep us from "running away with ourselves." If we lose our heads we become like headless pins. We hold nothing well. We simply fly off.

So here is what a little thing like a pin can teach us. It shows us how useful we can be, and then it shows us what we must be if we are to be useful. Why not learn this? And every time we pick up a pin say to ourselves, "If I am as sharp, straight, and clean, and steady as this little pin I can fill my place in the world and do my work as God would have me do it."

## THE SAFETY ZONE OF LIFE

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
Psalm 91:1

IN THE crowded sections of our large cities there are places called "Safety Zones." These places are marked by signs on stands and are usually to be found at the street-crossings or car-stops.

Of course we all know what they are for. People have to be protected while they are getting on or off the street cars, and the way this is done is by making these "Safety Zones." No automobiles are permitted to pass through them. People may stand in them and feel perfectly safe. If a man should drive his machine through one of them he would be arrested at once.

And these "Safety Zones" are fine things. I am sure that they reduce the number of accidents very greatly. Not only that, they enable people to get on or off the trolleys without being frightened.

Now this has made me think of the dangers in which we are most of the time, and the necessity of a "Safety Zone." For really we are not in a different position from people who are getting on or off the street cars. At any moment we are likely to be struck by something that will do us harm and lay us low.

At home, you know, we think we are quite safe. Everybody there loves us and we love everybody who is there. So we think we do not need to be careful, and quite often we forget our "company manners" and grow careless. But do we not often find that just when we are not expecting it a "brainstorm" hits us and damage follows? We lose control of our tempers and we say or do something that is not right.

The same thing may happen when we are outside playing with other boys and girls. Then it is that we expect to have our best times and to enjoy ourselves most hugely. For we like other boys and girls and we are always happy to play with them. But how often do we get into trouble! Some one crosses us or strikes us, and we talk or strike back. Or some one says something that we do not like, and we reply in a way that we know he will not like. And the result is a quarrel.

This may happen even in church! We see a girl with funny-looking hair, and without stopping to think where we are we reach over and pull it. Or some one comes along wearing a ridiculous hat and it starts us to giggling. Or one of the boys gets sleepy and begins to nod, and we pinch him to keep him awake. Many things like these may happen, and they always spell trouble.

Indeed, wherever we may be, we are in danger of being struck by something that will undo us. All the time that we are awake we are in danger.

But is there not a "Safety Zone" somewhere? Probably we have never thought about this at all. But that is what our text suggests.

"He that dwelleth in the secret place of the
Most High
Shall abide under the shadow of the Almighty."

The presence of God is our "Safety Zone." If we think about God, keep Him in our minds, stay near to Him, we shall be all right.

There once lived in Brighton, England, a great preacher whose name was Frederick W. Robertson. All the people of Brighton knew him and loved him. After he had been dead for about fifty years a man went back to Brighton to see if he could find any person who still remembered the great preacher. He searched for a long time, until he went into a shoemaker's shop and asked the cobbler if he knew anything about Mr. Robertson. The man quietly got up from his bench and led the stranger back to a little room behind the shop and pointed to a picture of the great preacher that was hanging on his wall. Then, looking at that picture, he said, "Whenever I am tempted to do a mean thing I come back here and look at that face, and I just can't do it." Thinking about this great man was enough to keep this man safe.

And how much more would thinking about God keep us safe? Why, it would be impossible for us to do wrong if we kept near to Him. His love and His goodness would shield us from every temptation and we would never fall.

So God is our "Safety Zone." Let us remember it. And when we are tempted to do wrong, think of God and we shall be kept. By and by we shall get into the habit of thinking about Him, and if the danger seems near to us we shall turn to Him. And always in His presence we shall be secure.

## PIE-CRUST PROMISES

**He answered and said, I go, sir, and went not.** Matthew 21:30

We all know what a promise is. When we want to make a solemn pledge that we will do something or other we say, "I promise." And when some one wants to assure us that he will do something for us he says to us, "I promise."

If we would think of our lives we would see that we are making promises many times every day. When we wake up in the morning and say our prayers before we begin the day's work we promise God that we will try to be good all the day. When we start off to school we promise our mothers that we will try to do our work well and come straight home when we are dismissed from school. When we begin to play a game with other boys and girls frequently we promise to play fairly and obey the rules of the game. Yes, yes, we learn to make promises almost as soon as we begin to talk, and we keep on making them all our lives.

One day I heard a woman talking to a little girl. The little girl had done some things that were not just right and the woman was calling her to account for her wrong-doing. Of course the girl was sorry and said so, just as all nice girls would do. But the woman was angry and continued to scold her. Then the little girl said, "I promise that I will be good. I promise that I will never do those things again." And what do you think the woman replied? Here is the answer she made: "I do not want any of your 'Pie-Crust Promises.' I have no use for them."

What did she mean by "Pie-Crust Promises"? Our first thought is that they must be good. We all like pie-crust. We do not have to be born in New England to become very fond of pie. So that we naturally feel that "Pie-Crust Promises" must be all right.

But I do not think that that was the woman's meaning. Pie-Crust is made by rubbing flour into shortening (animal fat), and when it is baked it becomes so crisp that it breaks easily. Good pie-crust is always like that. Sometimes it does not turn out just exactly right and is tough and soggy. Then our mothers tell us not to eat too much of it. But even when it is as it ought to be it breaks to pieces almost as soon as it is touched.

And this was what the woman was thinking about. "Pie-Crust Promises" are promises that are easily broken. Instead of being kept and performed they are forgotten almost as soon as they are made.

And yet how many of our promises are of the "Pie-Crust" variety: When we begin to take music lessons we promise to practice regularly. But I wonder how many of us do this. When we go to a party we promise to behave like ladies and gentlemen, but how soon sometimes do we forget all about it! When we have been naughty and are reproved we promise to be better, and then we forget all about our promise and do not even try. I think we make many "Pie-Crust Promises." Indeed, I am sure of it.

And now what are we to say about them? They are bad. It is terrible to break a promise. Our word ought to be most sacred. We ought never to make a promise that we can not or will not keep. Better far not to make one than not to keep one. Before we say that we will do anything we ought to consider whether we really mean what we say and whether we can do it. The last thing in the world is not to do what we say we will do.

Then, next, if we begin to make "Pie-Crust Promises" we shall surely grow worse ourselves. We can not be trusted, and we can not trust ourselves. Nothing that is right will be respected by us. To do any kind of wrong will seem to be a little matter. We may even think of stealing or of cheating or of killing. People who do not respect their word and keep it sacred do not respect any good thing. This is most serious. The worst thing in the world is to lose faith in goodness.

People will not trust us or believe us. Because we are dishonest they will turn away from us. We shall come to be without friends. We shall be left alone and find ourselves welcome only by those who can use us for their own ends.

I used to have a teacher who was one of the finest men I ever knew. Sometimes some of the boys would forget themselves and copy their lessons out of the book or from other boys over whose shoulders they looked. When this teacher discovered them he would look over his glasses and say in his quiet way, "An honest man is the noblest work of God." And he was right. God has made many beautiful things, God has created many wonderful works, but the crown of all His handiwork is an honest person.

Let us not forget it, and when we are tempted to break our promises let us say to ourselves, "An honest man is the noblest work of God," and we shall be helped and kept in the straight and narrow way.

## FOR RENT

Then he saith, I will return into my house whence I came out; and when he is come he findeth it empty, swept, and garnished. Then goeth he and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there. Matthew 12:44-45.

SOMETIMES we see a house that has upon it a sign that reads, "For Rent." Right on a pillar of the front porch or on a post out in the yard this sign appears in large letters. And of course every person who knows anything knows what it means. The house is vacant or is going to be vacant, and the owner is anxious to get a family to come and live in it. So he puts this sign where everybody can see it and read it without trouble.

Often it seems to me that some boys and girls become like such a house. They have nothing to do. Their minds and their hands are empty and waiting for somebody to fill them.

On Saturdays and often on Sunday afternoons this condition prevails more largely than on other days. Then there is no school for us to attend or regular work for us to do. And frequently the time simply hangs upon our hands. We go to our mothers a dozen times and ask them what we can do. We wander about looking for some one with whom to play. Often we find ourselves just moping around or waiting for something to happen. Indeed, we are looking for something to happen. Are we not "For Rent"? Just as the owner of the house wants some one to come to live in it, so we want something to take possession of us.

Now very many people think that this is all right. They realize that we seem unhappy, but that is all. They do not know that we are in a sorry state.

But if we would think about it we would see in a moment how sad our condition is. To begin with, we are losing valuable time. We are missing the opportunities that God gives us to do many good things. We are really wasting a part of our lives. Some day we may want this time, but it will be gone from us forever. All our tears and all our crying will not bring it back to us. It is gone and cannot be recalled.

Then, further, when we are "For Rent" we are likely to get into trouble. "Satan always finds something for idle hands to do," people used to say. And this is quite true. Busy boys and girls have no opportunity to do wrong. But somehow it is very easy for idle ones to take up with what is bad. Whenever they have nothing to engage their thoughts, they think of that which is not right, and before they know it they are doing wrong.

So it is not good to be "For Rent." It is a dangerous condition. And we should always avoid it. But how are we to do this?

There are three rules that we ought to try to remember:

First, we should always endeavor to be busy. I used to have a teacher who said that he always sought to have more work before him than he could get done. That was the way he ordered his life. He kept taking on things to do. Before he could finish one task he would find another. Before his hands were free from one thing he looked out for another. And so every day and every hour of every day was quite full.

This was right. We should never be afraid of having too much to do. Rather, we should seek for it. Work is our friend, and every wise child likes to have lots of it before him. To work is what we are here for, and we should always seek to have plenty of it in our lives.

Then the second rule is: Be sure that what you are doing is good. There are two kinds of activity—good and bad. We all know this, and we ought to be careful always to do what is good. The games that we play ought to be clean and healthy. The books that we read ought to be pure and wholesome. The work that we do ought to be the kind of work that will help and not hurt ourselves or others.

It is not hard to find this kind of activity. Our world is full of it. If we would look for it we would find lots of it calling us. And our study ought to be to try to fill our time with it.

Then the third rule is this: The best way to tell whether activities are good is to try to decide whether Jesus would pronounce them right. If we can be sure that they are in accord with His will, then they are the activities for us, and we should be ready to take them up. But if we are at all doubtful whether Jesus would approve them, then we ought to refuse to have anything to do with them. For His will is God's will, and God's will is the final rule for our lives.

So then here are the three rules that we ought to remember. Keep busy. Do what is good. Let Jesus decide for us what is right. Then our lives will be what they ought to be. We shall never be "For Rent." Always our minds and our hands will be occupied. And, like Jesus, we shall "grow in wisdom and in stature and in favor with God and man."

## INQUIRE WITHIN

And Nathan said to David, Thou art the man. II Samuel 12:7

When the "For Rent" sign appears on the front of a house, something more has to be added to it. It is not enough. People must know where they are to find out about the house and whom they are to ask in regard to it. And so down below "For Rent" there usually appears a man's name or a firm's name and address. This means that if any one is interested in the house he is to go to this man or firm.

But sometimes, instead of the name of a man or a firm, these words are printed: "Inquire Within." And of course that means that no agent needs to be sought. All that is necessary is to step right up to the door and ring the bell and ask about the house. The people that live in it know all about it and are ready to tell what they know.

I am sure these words suggest to us a great duty. I think they suggest one of the greatest and most important duties of life. Before everything else we must learn to "Inquire Within."

You know, sometimes we get into trouble. We are out playing with other boys and girls, and in some way a quarrel arises. And when we are asked about it we blame some other person than ourselves. We excuse ourselves by saying, "John, or Mary, began it." Now maybe this is true, or partly true. But I think we ought always to "Inquire Within" to see what we may have done to provoke the quarrel or to encourage it after it began. Certainly we would find some things that we did not expect to find. Perhaps we might find we had been too "bossy," or wanted to "show off" or that we had become too tired to be pleasant. Indeed, we might find that it is we who were the sole cause of the trouble.

Now this is not pleasant, but it is good to know. And every time that we get into trouble, before we blame any other person we ought to "Inquire Within."

Again, we may wake up to the fact that we do not have many friends. The boys and girls begin to play games and they do not ask us to play with them. Some of them have parties, and we are not invited to the parties. They form clubs, and we are left out. They go off on hikes or excursions, and nothing is said to us about going along. Of course we do not like this. We like to be with the other boys and girls. And is it enough, when this happens for us to say that the "others are not nice, and do not know how to behave"? Is is always true to say that "one of them does not like us, and is telling stories about us"?

Before we say this we ought to "Inquire Within." We would certainly find out some things that we do not know now. We might find that we have been so selfish that no one really likes us. We might find that we have been so rough that we have made ourselves unwelcome. We might even find that we are not always fair and consequently can not be trusted. There is always a good reason, if we are left out. It is our own fault. And the way to discover the reason for it is to "Inquire Within."

Then again, sometimes we do not get along very well at school. I have heard of some boys and girls not being promoted when their classes are moved along. I have heard of other boys and girls being put back into lower grades or classes. Yes, I have often heard of boys and girls getting very low marks in their daily lessons. And when I have asked about the reason for many of these things, I have often been told that "the teacher was not fair," or that "the teacher had favorites," or some such things. In other words the teacher has been blamed, or if not the teacher, the school.

But I think that when any of these events occur at school we ought to "Inquire Within." If we did that, we would find that we had not been studying, or that we had been very careless. The schools are all right and the teachers are usually all right. The trouble is with the boys and girls. And the way to find out the trouble is to "Inquire Within."

Indeed, every day and every hour of every day we ought to do this. For it is more often our own fault if we do not get along well than that of any one else. People who do right almost always have friends and prosper. And if we find that we are in trouble, always the thing for us to do is to "Inquire Within."

This is what the text means. King David was in trouble. Before long he would suffer because of what would come upon him. And before he could blame any one else for his trouble, Nathan the prophet went to him and told him a pathetic story that made him think about his duty. Then he turned the eyes of the king upon himself by saying, "Thou art the man."

We must, therefore, learn the same lesson. Never blame others until we are sure we are not at fault ourselves. And the way to find out whether we are at fault is to "Inquire Within."

# HOME RUNS

Go to thy house. Mark 5:19

WE ALL know what a "Home Run" is. Whether or not we are able to play baseball, we understand what it means for a batter to make such a long hit that he can run clear around the bases without stopping.

It seems to me that "Home Runs" have recently become more highly regarded than ever before. Some prominent baseball players have made records for themselves in this respect. They have come to be known as great "Home Run" hitters, and wherever they go to play their game crowds of people go to see them in the hope that they will make some of their long hits.

Now this is interesting. It may be that some people do not realize it, but it takes a terrific stroke to make a "Home Run." And the ability to make one frequently pays. For not only do these "Home Runs" win baseball games but a real "Home Run" hitter gets rich. He is paid an enormous salary. Indeed, he can command almost any wage.

I believe we ought to think about the matter of "Home Runs." For it seems to me that we can all make them. And if we do, they will pay us as well if not better than they do the professional ball-player.

First, we can and ought to make a "Home Run" right after school. Sometimes we linger along the road. Sometimes we wander off to play where we see others are playing. Sometimes we just go off to other places without letting our mothers know whither we are going. But this is not right. The thing for us to do after school is to go home and report what we have been doing and how we have gotten along in our work. That should be our first thought when we are dismissed. And then, if we are permitted, we can do other things or go to other places. But first we ought to go home.

Then we ought to make a "Home Run" after doing an errand or going to any place to which we have been sent. Often we forget about this. We become interested in other things. We stop to look into the store windows, or to talk to people whom we meet, or to follow the fire-engines, or to gaze upon an automobile wreck. A long time may be spent in this way, and we do not get back from our errands as soon as we ought to. These things that we stop to look at may be all right. Often they are all right. But when we have anything to do we ought to do it. And when we have an errand to do, it is not done until we get back from it. So that after we have done what we have been told to do we should go straight home.

Then, further, we should make a "Home Run" as soon as the day begins to pass and darkness begins to fall. It is queer how much boys and girls like to be out after dark. Of course they like to be out all day. But that is not enough. They want to be out at night also. Yes, often I think they like to be out at night more than they do during the day. I am sure God did not mean this. He made the night as well as the day, but He made the night dark so that we cannot see very well, to remind us that then we ought to be home where there are lights. It is so easy to get into trouble in the darkness. We cannot be seen so very well, and we do things that we ought not to do. The way to avoid this is to turn our faces towards our homes as soon as night begins to draw near. "There is no place like home." And this is most true at night. The "Gadding Fever" is a dangerous disease, and it is deadly if it is contracted at night. So that just as soon as the day passes we ought to seek our homes.

A man was talking to me recently about his early life. As he talked he said, "When I was a boy all of our family were at home when evening came. Some of us would play games, others would read or study, and still others might sit around and talk. But all were at home." This is as it ought to be. And if we learn it while we are young the habit will cling to us when we grow older, and we shall be, as St. Paul advised certain people to be, "Keepers at home."

This looks rather dull to some. But I am reminded that a very wise man said, "Early to bed, early to rise, makes a man healthy, wealthy, and wise." And we cannot get to bed early unless we are at home. So "Home Runs" are good for us. They make great returns to us. And, best of all, it is so easy to make them.

# LILY LAZYBONES

Yet a little sleep, a little slumber,
  A little folding of the hands to sleep:
So shall thy poverty come as a robber,
  And thy want as an armed man.
Proverbs 6:10-11

I know a girl who has an unusual name. Sometimes she does not tell her real name, because she is afraid people will laugh at her when they hear it. But her mother knows it, and often calls her by it. It is "Lily Lazybones."

It is just possible that all of us know her very well. She may live at some of our homes. But if she does not live at our homes she lives very close to us, in the neighborhood. We ought to become acquainted with her, and so for a little while I want to tell you about her.

She is one of the best sleepers in the world. Really, she seems never to get enough sleep. When morning comes it is hard to get her awake. She has to be called several times. Then often she has to be shaken a little, and sometimes some cold water has to be sprinkled on her face to arouse her. Every time her mother calls her she says in a sleepy manner, "All right, all right," and yet she does not get out of her bed.

But after awhile she gets up and begins to dress. The same trouble that keeps her from rising keeps her from dressing. It takes a very long time for her to get her clothes on. First, she has to gather them together, for when she goes to bed at night she drops them in half a dozen places. Then to get them on is very slow work. She draws on one stocking, and then sits and looks about. Then she puts on her other stocking and waits for awhile. Before she is fully dressed she has the whole family helping her and getting her all put together.

Of course she is late for her breakfast. The cereal and toast and eggs are quite cold by the time "Lily Lazybones" is ready to eat them. She begins to eat, and eats very slowly. Her mother likes to have her chew her food thoroughly, but she often has to say to her, "Lily Lazybones, please hurry, every one else is done with breakfast." But "Lily Lazybones" just plods along.

When she finishes her meal she has to get off to school. Again her sisters and her brothers have to help her. One of her sisters finds her coat and another her hat. One of her brothers brings her books to her and another her pencils. They do not want her to be late, because the family has a good record at school.

But "Lily Lazybones" is regularly late. That, however, is not the worst part of her life in school. She seldom knows her lessons. She is too lazy to try to study, and often she nods her head and steals a cat-nap in school. I looked into her room one day, and there she was with her head on her hand dozing.

The result of this is that frequently she has to stay in after school to do her work. But "Lily Lazybones" does not seem to mind this at all. She is too lazy even to play, and does not care if she is kept in. Usually when she is out with the other girls she stands and watches them romping about. She prefers to look on rather than to run and jump.

No person ever got her to do any hard work. She is always too tired. Even after she has dressed herself she will sit down or lie down and take a rest.

I am sure we all know this girl. We know too that she is good for nothing. Her life is empty and her mind is a blank. There is more hope of a bad girl than of "Lily Lazybones." For there is something to a bad girl, but there is nothing to "Lily Lazybones." She will probably grow to be just the kind of woman that she is a girl.

Let me tell you how I want you to feel about Lily. Here is a story. There was a family of four boys into whose home a baby brother was born. A good woman came in to see the baby a few days later, and looking at it said, "What a pity one of the boys couldn't have been a girl!" One of the boys was playing on the floor. No one thought he was listening, but just as soon as the woman had made this remark the little fellow went right up to her and said, "Who'd a-bin her? Joe wouldn't a-bin her. Tom wouldn't a-bin her. Bill wouldn't a-bin her. Frank wouldn't a-bin her. I wouldn't a-bin her. Who'd a-bin her?"

Now that is the way we all ought to feel about "Lily Lazybones." Who would be like her? And here is the way to keep from being like her. Jump right up in the morning when you are wakened. Dress yourself as quickly as possible. Fly down to your breakfast. Eat your food without stopping to talk or argue or ask questions. Hustle off to school. Work hard all the time. Then no one will call you by the awful name of "Lily Lazybones."

## THE LESSON OF THE ECHO

With what measure ye mete, it shall be measured unto you. Matthew 7:2

IN EUROPE there is a tiny little country whose name is Switzerland. It is situated high up in the Alps and as a consequence is very rough and hilly. When one travels through it he seems to be going up or down mountains or in between mountains most of the time. When he looks at a map of it he sees a page that shows but very few clear white spaces.

Many of the people that live in this land are farmers or shepherds. They rise very early in the morning and are at their work before city folks are out of bed. Instead of sitting up late at night and stretching out the day at its latter end, they get up before the sun has risen and lengthen the day at its beginning.

The boys and girls do as their fathers and mothers do. Before their cousins in the great cities have begun to think of stirring, these young folks have had their breakfast.

There was once a little boy named Ulrich who lived on the side of one of the steep hills in this land. His father was a farmer, and so Ulrich was regularly up and dressed while it was still twilight.

One morning after he had had his simple breakfast he went out in front of the little cabin where he lived. Across the valley that was before him he thought he could see a boy. Like all children, Ulrich was sociable, and so he called out, "Hello, little boy." And in just a moment he heard what seemed like a reply, "Hello, little boy."

Ulrich was somewhat surprised at the quickness with which the answer came back, but he called out again, "What is your name, little boy?" And just as quickly came the answer, "What is your name, little boy?" This reply made Ulrich angry. He thought the other boy was mocking him by saying just the things that he said. Rather crossly, therefore, he called out, "I don't like you, little boy." And in just a moment he heard the same words, "I don't like you, little boy."

Now Ulrich became furious, and in his fury he snapped out, "I'd like to hit you, little boy." Quickly came back to him the words "I'd like to hit you, little boy."

This was too much for Ulrich. He could not stay to talk any further, but with tears of rage filling his eyes he ran into the cabin to his mother and told her all about the bad boy he had seen and to whom he had tried to talk.

Now Ulrich's mother was wise. Our mothers are always wiser than we think. They understand much more than we do and they can tell us a great deal about our troubles. So Ulrich's mother listened to his story and then patting him on the head said, "My boy must not be angry. He must act like a little man. He must go back and ask that other boy to come to see him, and tell him that he will give him a nice rosy-cheeked apple when he comes."

Ulrich hesitated. This did not seem to be the way to treat a naughty boy, but Ulrich always did what he was told to do. Even when his mother bade him do very hard things he obeyed.

Out of the house he went and looking in the direction in which he thought he had seen the little boy, he called just as pleasantly as he could, "Hello, little boy." The answer he received was just as pleasant, "Hello, little boy."

Ulrich was encouraged. He called out more pleasantly than before, "I do like you, little boy." And presently the words came back to him, "I do like you, little boy."

Now Ulrich was real happy, and he called out as a happy boy could call, "I want you to come to see me, little boy." And this was the answer that came back to him, "I want you to come to see me, little boy."

Ulrich was more than delighted by this time and quickly he shouted, "I have an apple for you, little boy." In an instant came back the cheery answer, "I have an apple for you, little boy."

Do we know the meaning of this story? There was no little boy across the valley. Ulrich thought the shadow which he saw was a boy, but it was not. What he heard was the echo of his own voice. His own words, just as he spoke them, came back to him. There was just one boy there, and that was our Ulrich. There was just one voice there, and that was his voice.

What happened to Ulrich happens pretty much to all of us. What we give to others we get back from them. We receive in return just what we give.

If we are cross, ugly, crabbed, and hateful, other people are pretty sure to be cross, ugly, crabbed, and hateful to us. But if we are kind and gentle and good to those whom we meet, they will be kind and gentle and good to us.

I think that this is a necessary lesson for us all to learn. Some people never learn it, and all their lives they seem to meet with roughness and ill-will. They think other people are all ugly, but the trouble is in themselves. Their own acts come back to them. What they give they receive in return.

The way, therefore, to be sure to be well treated is to treat other people well. "With what measure ye mete, it shall be measured unto you."

## THE WORST WORDS IN THE DICTIONARY

For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Matthew 12:37

Few of us ever stop to think how important words are. If some girls were asked what are the most important things in their lives they would say, I am sure, "Dresses and ribbons." And if some boys were asked this same question they would answer at once, "Baseballs and bicycles."

But really there is nothing that is so useful to us as words. If it were not for words we could not talk. If it were not for words we could not ask any questions. Indeed, if it were not for words we should have to keep so quiet that we would soon become tired of ourselves and of all other people. So that we cannot tell how valuable words are to us.

There is one strange thing about words: How much easier it is for us to remember bad ones than it is for us to remember good ones. We must hear good words many times before we can remember them and learn how to use them. But we need hear a bad word only once to remember it and to be able to use it surprisingly well. Bad words just stick in our memories and often when we are not thinking of them they slip off of our tongues.

A little girl was once talking to me. We were chatting together about many things when suddenly she said, "Oh, I heard a boy say a very bad word. I would not say it for anything." I said to her, "No, no, of course not. You must never repeat it." And then she looked me straight in the face and said, "Would you say ——?" And before I knew it she had told me the word. After having heard it once she remembered it and was talking about it.

Will you be surprised if now I want to tell you the very worst words in the dictionary? I am sure you will remember them. When you know that they are the worst words to be found in that great book of four hundred thousand words, I am sure you will never forget them.

Now what are they? Well, the first one of these bad words is "Don't." We hear it very frequently. In our homes when we are doing something that we ought not to do, somebody says, "Don't." We use it just as frequently. When we are playing with other boys and girls, and one of them begins to do something that we do not like we say, "Don't." Indeed, this word comes in so handily that we use it a great deal.

And we do not think there is anything wrong about it. It seems quite harmless. But I wonder if we have ever thought that Jesus never said "Don't." He told people what they ought to do, but He did not tell what they ought not to do. And the reason for this was that we always want to do what we are told not to do. It is just human nature to long to do things that are forbidden. So that if there is anything that we would not have done we should never say "Don't" in regard to it. For then some one will try to do it. The person to whom we speak will want to do just what we do not want him to do.

The next one of these bad words is "Can't." I believe we use "Can't" more often than we use "Don't." When we are asked to do a hard piece of work, very often we say, "I can't." When we are told to try to help some one carry a load or to bear a burden, so often we answer, "I can't." I think we say "Can't" so many times that we could not tell the number of them.

"Can't" is usually just an excuse. For how do we know that we can't do a thing until we have tried? And suppose we have tried and failed once or twice, how do we know we can't do it the next time we try? A man once told a great old hero that a certain work was impossible. The old hero replied, "Impossible! If that is all, go and do it!" And this is the way we ought to feel. All things are possible with God, and God is with us when we try to do what is right.

But the last of these words is really the worst word of all—"Won't." We know it all too well. We use it more than we use "Can't." Times without number when our duty is pointed out to us we say, "I won't."

But when we say that, we need something that will put us in a right frame of mind. Do you know what that something is? One day a young mother was trying to coax her little boy to do something for her. Every time she asked him to do it he said, "I won't." The dear mother kept on coaxing, but all the boy would say was "I won't." His grandmother was sitting near by, listening to all that went on. She began to grow restless. Finally she spoke to her daughter and said, "Give me that boy and go out of this room. I can overcome that 'I won't' in about two minutes." The boy's mother handed him over to his grandmother and left the room, closing the door as she left. Out in the hall where she stood she heard a little scuffling and a bit of crying. She waited for just a moment and then she came in. The boy looked at her and with trembling lips said, "I will." What he had gotten from his grandmother is what we all need when we say "I won't."

Here then are the worst words in the dictionary: "Don't," "Can't," and "Won't." They are bad words and we should never use them.

# THE SLOWPOKE FAMILY

Go to the ant, thou sluggard;
Consider her ways and be wise.
Proverbs 6:6

Boys and girls are interesting. We all like to be with them. Our best times are when we are rollicking in their company. And when we are compelled to be alone often we find ourselves just thinking of other young folks like ourselves. We think of how they look and how they talk and how they play, and all the queer little traits that each one of them has.

But when we grow older, in addition to thinking about boys and girls, we think about their families. For we learn that various resemblances run through families. Usually all members of the same family are tall or they are short. Sometimes they are all stout or they all are thin. Some families all have light hair and in other families all have dark hair. And even sometimes they are all good at their lessons in school or else they are poor in school.

This makes families one of the most fascinating of all studies. Their common features attract us. Their common traits interest us. And some day I am sure we shall all come to like to trace these family likenesses.

Probably we might begin right now by thinking of a family that we all know very well. For some reason the names of its members do not appear in Who's Who or even in the Telephone Directory. But yet we must know some of the children of this family, and I feel sure that it would be wise to think of them for a little while.

Of course, we have to begin with the father and mother, for we all are pretty much what our fathers and mothers make us. We do not "just grow," as Topsy said she did. But we carry into our younger and later years the traits that we get from our fathers and mothers.

Well, the father of this family is Mr. Samuel Slowpoke. Before the mother became Mrs. Slowpoke her name was Miss Nellie Never-Mind. Mr. Slowpoke always has had the reputation of being late for everything. Some of his friends say that he was never known to be on time, and a few of them have suggested that he would probably be late for his own funeral. I am not sure about this, but I do know that he was late for his wedding. But Miss Never-Mind was later still. So Mr. Slowpoke had to wait for a while. Of course he was a little bit irritated. Slowpokes make other people wait for them, but as a rule they do not like to wait for others. Still Mr. Slowpoke did not say much this time, because he did not want to spoil his wedding.

You can all imagine what kind of a home Mr. and Mrs. Slowpoke made. I will not stop to tell you about that, for I want to tell you about their family. They have a number of children, but there are four about whom I think we ought to talk.

The eldest is Bessie Behind-Hand Slowpoke. She grew up very slowly and was very much like both her father and her mother. People have always been out of humor with her because she is so deliberate. She is regularly the last person to get to Sunday School and to church. She insists upon having a part in everything that goes on, but again and again she is so late that she has to be left out. At parties she usually arrives just in time for the refreshments.

Then there is a son whose name is Andrew After-Awhile Slowpoke. When he is asked to do anything he usually says, "After awhile." The great trouble with him is to get him started. When he is awakened in the morning and told to rise he says, "After awhile," and rolls over and goes to sleep again. When he is reminded that he has some work to do he says, "After awhile," and makes no effort to get at the task. Even when he is called to his meals he says "After awhile," and goes on reading his book or paper. Nothing hurries him. He is a boy who moves more slowly than a snail.

The third child is a girl named Inez In-a-Minute Slowpoke. Inez is very much like Andrew. Nothing ever troubles her. In her home or her school she is always just going to get busy, but never does so. She does not know the difference between a minute and an hour. To every request that is made she replies, "In a minute," and then an hour passes without her knowing it.

The last child is Thomas Take-Your-Time Slowpoke. Sometimes I think he is the worst Slowpoke of them all. He would not hurry even when his home was on fire, but walked slowly out and watched the house burn to the ground. He is not exactly stupid, but because he takes his time always he gets little done. He cannot play games and he cannot run about with other boys, just because he moves so slowly.

You all know some of these Slowpokes, don't you? There are many more of them. But the worst thing about the family is that it tries to adopt every boy and girl that it can. Mr. and Mrs. Slowpoke do not have a lawyer draw up the papers and go into court to have a legal transaction made. They just reach out and take hold of every person they can and then make him one of their family.

We ought to be careful and not allow ourselves to be caught. For the Slowpokes are a bad lot.

## THE SEMAPHORE OF LIFE

I have lived before God in all good conscience until this day. Acts 23:1

RIGHT in the center of the street crossings in the busy parts of many of our great cities rather queer-looking stands are being built. They have the general appearance of lamp-posts. And they do have a lamp on the top of them. But they have very much more than this lamp. Beneath it are four panes of glass facing toward the approaching streets, in which the words "Go" and "Stop" appear in turn. First, toward the north and south the word "Go" is seen, while at the same time toward the east and west the word "Stop" is seen. Then after a minute or so there is a change, and toward the east and west "Stop" is seen, while to the north and south "Go" is seen. So the change keeps going on, "Go," Stop," "Go," "Stop," all day and all night long.

Now I suppose that when we first saw these lamps two questions arose in our minds and leaped from our lips. We asked, "What are those things?" And the answer that we received was, "They are semaphores." Then we asked, "What are they for?" And we were told they are to regulate traffic. When "Go" showed either way the automobiles and wagons moved forward. When "Stop" showed either way the automobiles and wagons stood still. If drivers go forward when "Go" appears, the chances are that they will get along all right without colliding with any other vehicles. But if they try to cross when "Stop" appears, then the probability is that there will be a collision and maybe a smash-up.

As I think of it, there seems to be something in us just like a "semaphore." We cannot see it. We cannot touch it or handle it. But when we come to a crowded corner in our lives where choices and decisions have to be made, sometimes the signal goes up, "Stop," and sometimes it says, "Go."

You know what I mean. You know what I am thinking of. That wonderful thing we call conscience.

Ofttimes when we are hesitating about doing some good thing or about following the right path, up goes the signal "Go." This means we ought to do it. It means that we ought to go forward. And if we obey the signal there is no trouble. We get along all right. We feel that we have done what we ought to have done.

At other times we are tempted to do wrong, to tell a lie or to take something that does not belong to us, or to do something else that we know to be wrong. Up goes the signal "Stop." Something within us says "Do not do it." And if we obey this signal and stop all will be well. There will be no trouble. We will not come to grief. But if we go onward at such a time there is bound to be a collision, and in all probability a smash-up.

We have all had to do with these signals—sometimes bidding us go onward, and at other times bidding us stop where we are. And we have to learn to obey them. We cannot be good, we cannot be great unless we do.

This is what St. Paul was saying about himself, "I have lived in all good conscience until this day." He had always been a serious person. The signals of conscience had always been regarded by him. And the result was he became the splendid man that we know and did a great work that has blessed the world.

So then here are three things for us to do. First, watch for the signals. They will show. But we must look for them. We may miss them. And before all things else, we must be on the alert to catch the signal when it does show.

Secondly, we must go when the signal says "Go." It is dangerous to hesitate. It may be fatal to hesitate. A great many things may happen if we do not obey immediately. Our welfare depends upon going forward just when we are told, for the lights may go out while we are hesitating.

Then, thirdly, we must stop when the signal says "Stop." This is often very hard. Most of us like to keep on going. Somehow or other the things that we ought not to do appeal to us more than the things we ought to do. But when conscience says "Stop" we should obey.

Thus we shall grow stronger. As time passes it will become easier to see and to heed the signals of conscience. And all will be well with us.

## MR. SHILLY SHALLY

A double-minded man, unstable in all his ways. James 1:8

It is not nice to gossip about people. Many times we have been told that if we cannot say pleasant things about our friends and acquaintances we ought to say nothing at all. This is a very good rule. If every one lived by it there would be much less trouble and bad feeling in the world.

But in spite of this rule I want to tell you about a man whom I know. I am sorry if I have to say some things about him that are not pleasant. My aim is to try to keep all boys and girls from becoming like this man.

His name is Mr. Shilly Shally. Possibly you have never heard of him before. Doubtless you wonder what kind of a man he must be who has such an unusual name.

Well, some people like him very much. Indeed, when first we get to know him most of us are drawn to him because he is so very polite. If one of his friends meets him and says, "What a fine day this is!" at once Mr. Shilly Shally replies, "Yes, yes, it is very fine." And then if he meets another friend a little later who says to him "What ugly weather we are having!", Mr. Shilly Shally answers, "Oh yes, it is very nasty." For he never disagrees with anybody. He always says what others want him to say. He never sets his opinion against the opinion of those who talk with him.

And when you get to know him better you see that this habit runs right through his life. When he is asked to do anything he always hesitates. He will say, "Shall I, Shall I?" And then he ends by saying, "I will talk it over with you again." And when he has anything to do for himself he acts in the same way. He cannot get started, but keeps saying, "Shall I, Shall I?" And almost always he ends by not doing the thing which he ought to do.

This is the way he got his name. Because he said, "Shall I?" so often people called him Mr. Shilly Shally.

Now what are we to say about him? Of course we have to confess that he is polite, because he never differs with any one. But after we say that we have to add that he is always behindhand, that he accomplishes very little and that the only way we can do anything with him is to get behind him and push him along. He has "shilly-shallied" so much that he cannot make up his mind to go ahead and do anything.

I am sure we do not want to be like him. I am sure we would never want to be called by his name. But how are we to avoid it?

First, we must look everything that comes to us straight in the eye. We must never be afraid of work. We must never shy off from our duty. We must never try to sidestep what we ought to do. As honest boys and girls we ought to face everything in the world that comes to us.

Then after we have done this, we must make up our minds just how we ought to act and what we ought to do. Sometimes this is hard. It is difficult to see how we ought to behave at certain times. But we can think about it and after we have thought about it as thoroughly as we can, after we have asked ourselves the question, "Ought I to try to do this thing?", then we ought to answer it as honestly and fairly as we can.

After this, we ought to act. We ought to do what seems to us to be right. We ought to allow no person to hinder us or to stop us unless he can show us that we are doing wrong. With our minds made up we ought to keep on until we have finished every task that comes our way.

The result will be that then we shall never be called Mr. Shilly Shally, but rather "Mr. Valiant-for-Truth."

## THE TASTE IN THE WHITE OF AN EGG

Is there any taste in the white of an egg? Job 6:6

We all think that we know a great deal about eggs. We eat them often. Many of us prefer them to milk or bread. As soon as we begin to grow large and strong one egg is not enough to satisfy us, we must have two, and sometimes even three.

However, I wonder if we can tell whether there is any taste in the white of an egg. When eggs are put before us at our meals we mix up the white with the yellow and add a little salt and pepper. This makes it impossible for us to have a chance to taste the white. It is just part of the mixture. So that most of us would not be able to answer this question.

But if we put the white into our mouths by itself to our surprise probably we shall find that it has no taste at all. It is quite slippery, but it has no flavor. It is simply tasteless.

But while this is so, the white of the egg has great value. When the little chick is being formed in the egg, part of its nourishment comes from the white. If there is no white in the egg the chick cannot live and grow until it is strong enough to peck its way out of the shell. And when we eat the egg we get strength from the white. Physicians sometimes give it to us by itself when we are ill, because it is wholesome and sustains life.

Is not this curious? No taste and yet good, no taste and yet helpful.

But this is true of many other things as well. Sometimes we ask ourselves why we ought to say our prayers. There seems to be no flavor in them. I heard of a boy who once said he was not going to pray one night just to see if anything would happen. And possibly many of us have thought pretty much as this boy thought. We cannot see the value of praying every morning and every night. Many of the things that we ask for when we pray we do not receive. Many of the blessings that we seek are not granted to us. And so we doubt whether there is any good in prayer. But yet there must be value in it. Jesus Christ prayed. Good men since Jesus have prayed. Daily, sometimes more frequently than that, they turned away from other people to pray. What if we can't see just how prayers are going to help! If the men and the women who have lived best have found it worth while to pray, so will we.

At other times we wonder whether it is worth while to try to be good. Every day we are told to behave ourselves properly, and of course we do try. I think boys and girls try harder than many people credit them with doing. But yet they do not always succeed. Something seems to work against them. Even when they make the very best effort, they may fail. So they ask, Is there any use in trying to be good? Why not be bad, and have an easy time? Why not just stop seeking to do the things that we are told to do, and let ourselves drift on? But here is the answer to our question. Even though we cannot see how, trying to be good helps us. Without our knowing it, we are growing better. Strength to do the right sort of things is being formed in us, and if we keep on trying some day we shall be great and strong.

Then at other times we wonder if there is any value in going to church. We do not understand much of that which we hear there. We do not understand many of the actions of the preacher and the people in the church. Yes, ofttimes church services are tiresome to us. Just to sit and sit for a very long hour makes us restless. So we ask, What is the use of it all? We ask, Is there any value to it? But some day we shall learn that the church is the training-school of our souls. Some day we shall understand that it is the nursery of life and character. And even though we do not know it, we are learning about God and duty. Many of the best lessons of life are gotten in the church. There we come to see and know many things that we might otherwise never have learned.

Here, then, is the lesson of the white of an egg—it has no taste, yet it is good. And there are many other such things. They have little flavor, little sweetness, little attractiveness, yet they are good for us. So we ought to be careful about judging. What has no taste may be good. What has a sweet taste may be bad.

## SHAKE WELL BEFORE USING

I will overturn, overturn, overturn it. Ezekiel 21:27

SOMETIMES the doctor gives us unpleasant medicines—green or red or yellow or brown stuff that is very bitter. And occasionally he fixes up one of those combinations that won't stay mixed together. When it is allowed to stand for awhile, part of it settles to the bottom of the bottle and part of it rises to the top, while the rest floats about in the middle.

Now it would never do to take such medicine as it is. The first few doses would be only out of the top layer. Then in the next few doses we would get the middle layer. Last of all we would get the thick layer at the bottom. In order to get the benefit that the medicine can give we need the whole remedy. So when the druggist prepares this kind of medicine he opens up the large drawer of labels that he keeps at hand and puts at the top of the directions one of those signs that reads, "Shake Well Before Using."

I saw one of these labels a few days ago. One of my little friends was ill. I went to see her and found her in her pretty white bed. At the head of her bed was a table. On the table was a bottle of medicine. And on the bottle of medicine was this label, "Shake Well Before Using."

I had seen those words many times, but I never had thought of them as I did that day. They seemed to mean more to me than ever before. Indeed, the more I thought of them the more they seemed to mean. They seemed to give the very directions that we need at many turns of our lives.

Suppose we begin with ourselves. We all know how dull and stupid we are when we awake in the morning. It is hard for us to get our eyes open. For a time we drag about without knowing just what we are doing. What we need is to shake ourselves before getting to work, to jump up and down a few times, or to take a cold bath that will make us shake ourselves like a dog after he has been in the water. This would wake us up in a moment and get us ready for the whole day.

Let us think next of our clothes. We all have pockets, and these pockets become pretty well filled up during the day. Many things stick to our hands, and almost before we know it we put them into our pockets. Soon these pockets of ours become little junk-shops, with sticks and stones and knives and marbles and tops and gloves and handkerchiefs and many other things in them. Later we forget all about the collection that we made, and at night when we are tired we drop our clothes without thinking of what is in the pockets. If we put them on in the morning as they are, we shall have to carry all the collection of the previous day with us. It may be that we shall forget what we have packed away for safe keeping and be unable for a long time to find something that we want. Now the way to get rid of some of the worthlessness that collects in our clothes is to shake them well before we put them on. We should find lots of things if we did that and save ourselves much time later.

Let us now come to our ideas. We all have thoughts, and these thoughts lead to actions. We think what we are going to do, then we do it. And frequently, because the thought is wrong, we get into trouble and do bad things. The thought simply took shape and we acted upon it and the result was a mistake. Now the way to correct this is to shake our thoughts well before using them. This would show us which ones are bad and which ones are good. This would help us to see which ones we ought to act upon and which we ought to smother in our minds.

Then there is one matter further. We are all religious. Deep down in our hearts there are beliefs and feelings and convictions, and these make up our religion. But they settle and get clogged together sometimes. The life passes out of them. They lose their power to make us good and strong. This happens with many people. Their religion becomes worthless. But the way to keep it strong and active is occasionally to shake it up well. Then it will not lose its strength. Then it will be forceful. Then it will guide us and help us even when we do not know it. But if we do not shake it, God will overturn it in His own way, for He will not allow us to settle down into a sleep like death.

So here is our thought for to-day. Remember it, and "Shake Well Before Using" ourselves, our clothes, our ideas, and our religion. Then we shall keep well, in body, and mind, and soul.

## STOP! LOOK! LISTEN!

What I say unto you I say unto all, watch. Mark 13:37

EVERY year in this country of ours about five thousand people are killed at railroad crossings. When they are going over the tracks they are struck by the trains and either killed immediately or wounded so seriously that they die.

To think of so many lives being needlessly ended is enough to make us all pause. But I am sure that no persons regret it as much as the officers of the railroad companies. They have tried to do everything they could to prevent such waste of life. Indeed, they are trying all the time to reduce the number of these accidents.

Some years ago a prize was offered for the best sign to be put at dangerous crossings. The kind of sign that was wanted was one that would be striking, that would catch the eyes of those who were about to cross the tracks, and make them realize their danger.

Of course many tried to win this prize. And this was the sign that won the prize: "Stop! Look! Listen!"

You have all seen this sign very often. It is used throughout the whole country now. At almost every crossing it is to be seen. Sometimes it is painted on boards of one shape and sometimes on boards of another shape. But everywhere it appears.

And if we think for a little while about it we shall see how very good it is.

First, it calls upon people to "Stop." They cannot see or hear much unless they stop. If they keep going all the while they are sure to miss many things. One trouble with almost all of us is that we never stop until we are so tired that we fall immediately to sleep. We go and go and go during all our waking hours, never taking time to rest or to consider what we are doing.

Further, this sign calls upon people to "Look." If they are to see anything they must look. We miss very much because we do not look. We have eyes, but we see not. We go through the world with our eyes seemingly wide open, but we do not see because we do not look. We fail to behold the beauty and the grandeur, as well as the sorrow and the ugliness of the world because we do not use our eyes.

This sign also calls upon people to "Listen." They cannot hear unless they listen. I know a little girl who delights to read. When she gets a book and begins to read it she loses herself and hears nothing of all that is taking place about her. Many of us are like this little girl. Even when we are not reading we do not use our ears. And we shall not hear the music of the world, we shall not hear the still small voice within us, we shall not hear the calls to us of many kinds unless we listen.

So we ought to think about this sign. It is one of the best mottoes that I know. It contains good advice for every turn of our lives. But there are three places in particular at which it seems to me to be good for us to remember it.

The first place is, of course, dangerous crossings. That means railroad crossings. It means boulevard crossings. It means street crossings. It means common every-day road crossings. For the boulevards and streets and roads are lined with automobiles and trucks. They fly along very rapidly, and the consequence is that there are many accidents. Boys and girls are often struck by these machines and sometimes they are killed. The best way for us to avoid such accidents is to "Stop! Look! Listen!"

The second place where we ought to think of this sign is where we have to make a choice or decision. We are making these every day. We choose companions. We decide on actions. We make plans. All of them may not be far-reaching, but some of them are sure to be very serious. A bad companion may ruin us. A base action may cause us great trouble. An evil plan may wreck our lives. Therefore we ought to be careful and guard against this danger. And here is the way: "Stop! Look! Listen!" Stop—to consider well what we are doing. Look—to see what may be the result of what we are thinking of doing. Listen—to hear if God is speaking to us and pointing out a different way.

The third place where we ought to remember this sign is at every fresh beginning in our lives. Continually we are making these. Every morning when we awake and take up our tasks we make a new start. Every week we make a new start. Every twelve months when we turn our backs upon the old year and begin a new one we make a new start. Often I think our lives are just a succession of new starts. And we ought to try always to start everything well. Our forefathers used to say, "Well begun is half done." This is true. If we begin every new thing well we shall probably finish it well. And the way to begin well is to "Stop! Look! Listen!" Stop—to consider what we are about to do. Look—to see in what direction we are turning our faces. Listen—to hear what God has to say about the next step.

Here then is our thought. Jesus told His disciples to "Watch." So we should do. And the best way to follow Jesus' direction is to

Stop! Look! and Listen!

# INDEXES

# KEY TO PRONUNCIATION OF BIBLICAL PROPER NAMES

ā as in dāy
ă̇ " " senă̇te
ă " " ădd
â " " câre
ä " " fär
ȧ " " lȧst
a̤ " " fa̤ll

ē " " mēte
ĕ̇ " " ĕ̇vent
ĕ " " ĕnd
ẽ " " tẽrm

ī " " tīme
ĭ̇ " " ĭ̇dea

ĭ " " ĭll
ĩ " " fĩrm

ō " " ōld
ŏ̇ " " ŏ̇bey
ŏ " " nŏt
ô " " lôrd

ū " " ūse
ŭ̇ " " ŭ̇nite
ŭ " " ŭs
û " " tûrn
ṳ " " rṳde

ȳ " " defȳ

y̆ " " pity̆

āi " " aid
oi " " oil
aō " " Pharaōh
ç = s (Sadduçees)
c ch = k (cain, chaldea)
ġ = j (ġentile)
ḡ as in ḡet (ḡethsemane)
i̤ = y (Christi̤an)
ş = z (Moşeş)
x̤ = gz (Alex̤andria)
c̲i̲, t̲i̲, s̲i̲ = sh, shi (Cilic̲i̲a), (Egypt̲i̲an), (Pers̲i̲a)

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